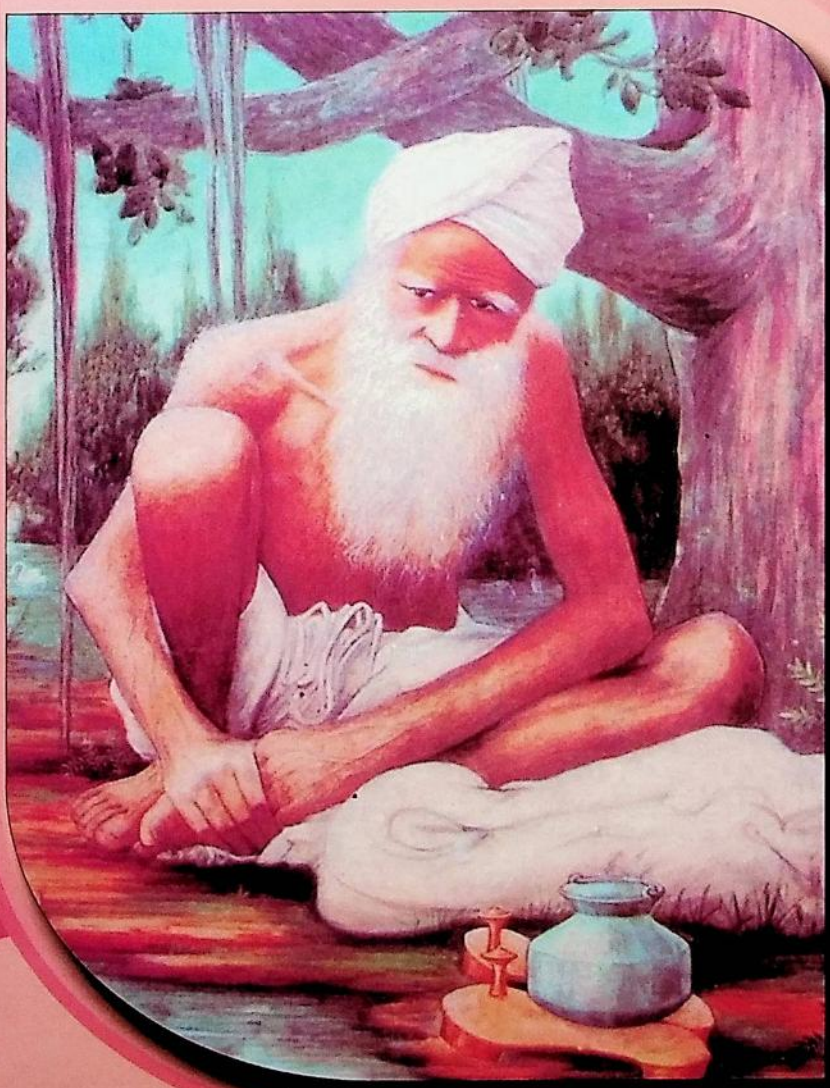
The Saint of Chawinda



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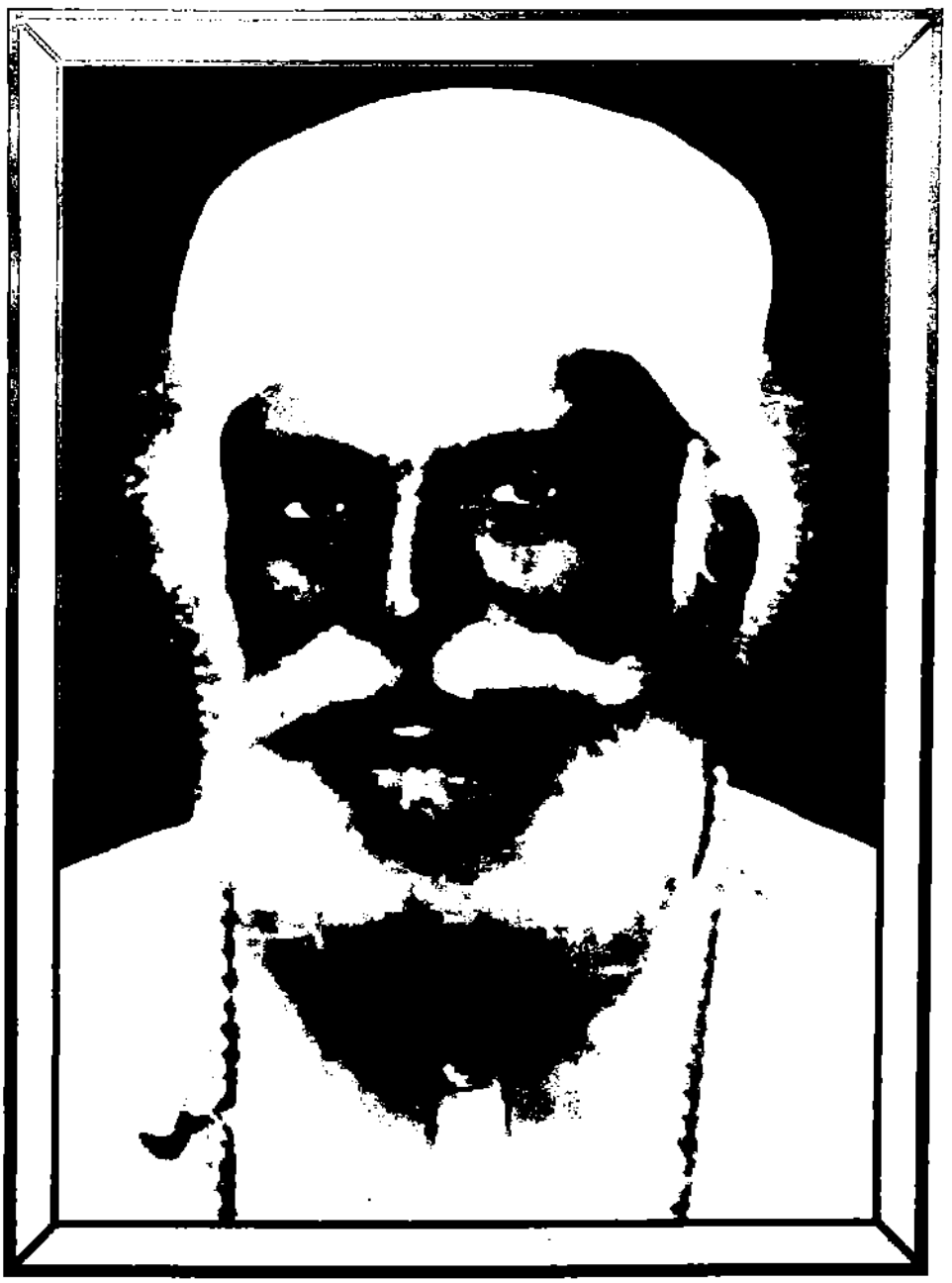
SHRI SATGURU RAM SINGH JI



SHRI SATGURU PARTAP SINGH JI

SHRI SATGURU JAGJIT SINGH JI

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Gauri Mahalla V

The glory of the Holy people is not known to the Vedas.

They can describe only what they have heard.

The greatness of the Holy people is beyond the three qualities.

The greatness of the Holy people is all-pervading.

The glory of the Holy people has no limit.

The glory of the Holy people is infinite nad eternal.

The glory of the Holy people is the highest if the high.

The glory of the Holy people is the gratest of the great.

The golory of the Holy people is theirs alone.

O Nanak, there is no difference between the holy people and God.

-Sukhmani Sahib

Preface

For a long time the necessity had been felt to write Namdhari history in English, so that the people who are living abroad and cannot read Punjabi fluently are enlightened about unique features of this wonderful sect.

Satguru Ram Singh Ji, the founder of Namdhari sect was born on 3rd February 1816 in a small village Rayian of distt. Ludhiana. Right from the birth he had displayed unique heavenly features. In his childhood even, he kept himself mainly absorbed in the meditation of Naam. Because of his serene, sober nature and an enchanting appearance, he was loved and liked by all the village.

At the prime of his youth he served in the army of Maharaja Ranjit Singh from 1837 to 1845. During this period he saw the glory and fall of the Khalsa empire. He witnessed the vested interests and treachery of the chieftains of Khalsa Empire. He as well saw the moral degradation, extra luxurious and lavish living of the Sikhs in particular. He was pained at heart to see the miserable plight of the Sikhs who had totally forgotten the Sikh tenets.

Satguru Ram Singh Ji deeply analysed the situation and came to the conclusion that it was impossible to win back the lost glory without men of high moral character. This necessitated

reintroduction of the Sikh tenets of belief and rejuvenate the Sikhs afresh. He established the Namdhari sect of Sikhs on April 12, 1857 by baptizing five disciples with *Amrit* and hoisted white triangular flag as symbol of peace and freedom.

The movement, widely known as Kuka movement, aimed at reforming the masses on religion, social and political fronts. The religious reforms were important as these would transmigrate the souls of the people and bring the required moral upliftment. It would make the people understand the vested mal intentions of the aliens of diverting their attention from their moral duty towards their country. The reforms succeeded in all respects. Numerous people started enmassing under the banner of Satguru Ram Singh Ji.

The Namdharis Thus were the pioneers of freedom struggle in Punjab. They continued their freedom struggle unitedly, stead fastly from April 1857 to August 1947. They were the pioneers of Khadi Movement, Civil Disobedience and non-cooperation with alien rulers. They had even boycotted the formal education in english Government's schools. The entire community had been regarded as rebels and kept under strict surveillence. They were thus unable to propagate their beliefs and programmes even through available means openly. The real literature therefore started going to the hands of the people only after Independence.

The movement produced number of valiant heroes who laid down their lives smilingly for the sake of their country. Apart from such freedom fighters numerous saintly personalities also came into being who propagated the message of Satguru Ram Singh Ji to upto grass root level. Their service to the poor and other unique deeds ruled over the hearts of millions of people.

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One such great soul was Sant Kesar Singh of Chawinda who had left for his heavenly abode in 1925. My father-in-law Suba Ganda Singh lived upto 1985. He had been his close confidant disciple. Whenever I met him with my wife, he would ask us either to narrate stories about Staguru Ji or otherwise listen the same from him. He would then instantaneously start telling stories about Sant Kesar Singh Ji or Satguru Partap Singh Ji. My wife Beant Kaur started writing all these stories and ultimately the book "Suba Ganda Singh Ji" came into being in 1995.

Around the year 2000 we decided to write books in English about the three Kesar Singh's of Namdhari Panth. ie Sant Kesar Singh Ji Chawinda , Sant Kesar Singh Chup, Sant Kesar Singh muhawa. Since the matter for Sant Kesar Singh Ji Chawinda was readily available with us, we started writing the current english version. As luck would have it my wife Beant Kaur left for her heavenly abode on April 15, 2003 and the onus of completing this book totally fell upon me.

All the incidents mentioned in this book are personal experiences of a person of the stature of Suba Ganda Singh, hence are fully authentic. Apart from the book, 'Suba Ganda Singh' some of the incidents have been taken from Sant Ank, of Satjug published in 1996, Bikrami corresponding to 1940 AD.

Religion teaches us to see the image of almighty lord not only in humanbeings but in animals as well. The moment people realise truth and teachings of religion there will not be quarls or killing in the name of religion. The moment people realise that everything that they see around is the creation of the same lord, they will start loving each other. Hatred will not have any place in any body's mind. This is what all spirtual leaders tell us.

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The elegance and exaltation of real saints is inexplicable. No words can express their greatness and the noblest of duties done to common man. The saints are embodiment of virtues. They motivate the people to follow the path of truthfulness. They are thus the greatest wellwishers of the people. Sant kesar Singh Ji's virtues and qualities can not be truely explained in words. Sant Ji lived his saintly life for almost fifty years. During this period there would have been numerous episodes attached to him, however only a few could be written and preserved. My humble effort to explain some of his contributions is only a drop from the ocean.

The purpose of writing this book is mainly to enlighten the people about spiritual heights that the great saints could attain under the supervision and benevolence of a true Satguru. It will also enlighten the readers about real saint and enable them to decipher between a fake and a true saint.

I do hope this will motivate the youngsters towards spiritualism and become disciples of a saint of the stature of Sant Kesar Singh Ji and get blessings of the true guru.

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FOREWARD

India is primarily a country with strong faith in religion and existence of God. Thus a number of great saints, sages and magnates have existed since the beginning for guiding people to tread on the path of truthfulness. They all enlightened the people about the existence of Almighty and the purpose of their life in this mortal world. They themselves contemplated on the name of God and motivated people also to do the same, to achieve salvation. As such these noble personalities had always been regarded as nearest to the Almighty and service done to them as service done to the Almighty God. This is well corroborated in Gurbani in the following words:

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕ ਰਾਮੁ।।

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤ ਜਪਾਵੈ ਨਾਮੁ।।

Kabir it is good to perform selfless service for two, the saint and the lord.

The Lord Ram is the giver of liberation and the saint inspire us to chant the Naam

The tales about spiritual supremacy of various saints and the strong faith in the omnipresence of the Almighty was well established the world over. As such people from various countries have been visiting India in search of peace and

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worshipping the Lord. In Sikhism also the sages and saints enjoy a prestigious status and are held in high reverence.

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ।।

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ।।

Kabeer those houses in which neither the holy nor the lord are served,

Those houses are cremation grounds, demons dwell within them.

The sages rejuvenated innumerous people by their sermons. Hooligans became noble; dacoits started serving the poor; the dead became alive again; atheists became staunch devotees and the wicked became honest. Thus their sermons gave birth to an entirely new culture where all the human beings could live amicably and lead a prosperous life. No words can describe the greatness of saints. Even the scriptures fail to specify their importance because their contribution to the society is unlimited.

Amongst Namdharis number of saints had existed who had rejuvenated numerous persons to tread the path of truthfulness and get blessed by the Satguru. They were motivated to give up their bad habits of meat eating, drinking, stealing, illicit affairs and become noble God fearing devotees. All the Sikh Gurus had advocated the path of truthfulness, contemplation of Naam and reading of Gurbani. The Sikhs when they lived in disguise in jungles and were passing through a very dangerous period, did not give up their religious routines. They continued worshipping the God and preserved their high moral character. Even under such difficult times they used to get up early in the morning, take bath, contemplate on Naam and read Gurbani. They boldly upheld their religious sovereignty under tyrannical

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rule of the Muslims. However, the comforts and all worldly amenities of Khalsa Raj cast their shadows on their religious routines adversely. They miserably deviated from the path shown by the Gurus and suffered extreme moral degradation. Giani Gian Singh has especially narrated miserable state of affairs of Sikhs in his famous opus Panth Prakash. All the eminent historians have also related the down fall of Sikh empire to the declining characters and forgetting the path shown by the Sikh Gurus.

Under such circumstances Satguru Ram Singh Ji rejuvenated the Sikh panth and restored all the forgotten tenets of belief. His extensive tour of different areas of Punjab and sermons in the seventh decade of nineteenth century enlightened the people about their rich heritage and motivated them to tread the path shown by the great Gurus. They readily gave up eating meat and drinking of wine and all other bad habits which were responsible for the degradation of their character. Giani Gian Singh in his book Panth Prakash states as under:

- He made people give up smoking and keep unshorn hair,
- Particularly fortunate were those who partook of the Nectar and entered the Sikh fold.
- His disciples, soaked in the bliss of Naam,

  Gave up opium, hashish , Poppy,

  Liquor and various other intoxicants.
- They would not eat meat, they would not steal,
- They fore swore adulatory and deception

- They practiced saintliness
- The Golden age had returned

On one side Satguru Ram Singh Ji revived the religious tenets through his sermons and mass contact on the other side he preached his political reforms to oust the Britishers and liberate the country. Such reforms necessitated and this created a number of preachers and Saints for contacting the masses and communicating at the grass root level.

In 1872, the Government exiled Satguru Ram Singh Ji along with his influential lieutenants (subas), so that the movement started by him could be crushed. In spite of this the programmes under taken by Satguru Ram Singh Ji continued uninterruptedly by various saints and priests. There were three Sant Kesar Singh Ji's amongst Namdharis. One being Sant Kesar Singh Ji Chawinda about whom this book has been written, the others were Sant Kesar Singh Ji Chup and Sant Kesar Singh Ji Muhawa. All the three were contemporaries,who had attained high spiritual levels.All of them were saints in the true sense of the word.

Amongst Namdharis number of tales of miraculous narratives by saints, are known, however, only the ones which have been written exist today. Such tales cast deep spell on the minds and souls of the disciples. The present day electronic and scientific age does affect the minds of the modern youth in many ways. All these motivate the youth towards materialism and do affect the morals adversely. Under such circumstances the publication of books regarding tales of Saints is like availability of water in desert or the shadow of a tree during peak summer. Such tales provide solace and food for the mind of the people. These remind the people about rich cultural heritage of India as well.

The publication of this book by Sant Singh thus deserves all the acclaim. He had made up his mind to write about all the three eminent Sant Kesar Singhs , jointly with his wife Mrs. Beant Kaur, who had unfortunately left for her heavenly abode in 2003. Father of Mrs Beant Kaur, Suba Ganda Singh Ji was a disciple of Sant Kesar Singh Ji. He was thus himself an eye witness of many episodes or he had known from other contemporaries who had witnessed similar happenings. Suba Ganda Singh narrated all these episodes to Mrs Beant Kaur and Sant Singh, who made notes of all these to compile properly in a book. They made the best use of important revelations of Suba Ji, hence they deserve to be complimented.

In universities not only the History and Literature are paid proper attention but the life history of various saints and eminent personalities are also given due importance. I am sure this book on Sant Kesar Singh Ji will inspire the readers towards spiritualism, especially the ones living in foreign countries with no knowledge of Punjabi.

In the end I again compliment the efforts of the writer to bring out this book and do hope that the books on other two Kesar's will also be available to the readers very soon. This book will be very useful to the intellectuals, preachers and various religious places in many ways.

Jaswinder Singh

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Gauri Mahalla V

The God-conscious being is always unattached,

as the lotus in water remains detached.

The God-conscious being is always unstained,

like the sun, which gives its comfort and warmth to all.

The God-conscious being looks upon all alike,

like the wind, which blows equally upon the king and

the poor beggar.

The God-conscious being has a steady patience,

like the eath, which is dug up by one, and anoited with

andal paste by another.

This is the quality of the God-conscious being.

O Nanak, his inherent nature is like a warming fire.

-Sukhmani Sahib

The Saint

In all religions of the world, the Almighty God has although been presumed to be formless, shapeless and colourless yet regarded as omnipresent, omnipotent and immortal. On the other hand the entire creation of the universe has been regarded as mortal.

In order to establish a perfect communication between the mortal and immortal world the Almighty has set up a marvelous system. He has created a system of incarnating Himself in human form on earth and communicate to the people in the language understood by them. Like numerous other natural systems the system of incarnating in form is also perfect and very well planned. These incarnations can be classified in two types i.e. the one which exists all the time and the other which exists for a specific period and purpose. The first one is always present in the world in some form to continuously guide the people and motivate them to tread the path of truthfulness. The second one is for discharging specific duty under extreme emergent situations of extinguishing the satan or devils from earth and to safeguard the interest of saints and other worshippers. Thus God in human form has as well been existing since the begining and will continue to exist in future as well.

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THE CONCEPT OF TRUE GURU

The incarnation of the Almighty God in this world has been called as a prophet, an apsotle, a messanger of God. In Sikhism, however, this prophet has been called as Satguru ie., the true Guru possessing full knowledge of the eternal truth--God. Similarly, the saints and other preachers who have attained certain heights in spiritualism act like teachers according to their own levels of spiritual attaii.ment. All these functionaries' work and discharge their responsibilities to achieve their target set by God / Satguru. In Gurubani the Satguru has been defined in the folowing words as the one who knows the true Lord and is one with Him:

ਸਤਿਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ।।
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ।।

-ਗਉੜੀ ਮ:5, ਪੰਨਾਂ-286

The one who knows the true Lord, is called the true Guru.
In His comapny, the sikh is saved, O Nanak,
singing the glorious praises of the Lord.

God created this wonderful human being and encircled him with His illusionary powers of lust, greed, anger, vanity and pride. The soul thus became slave of attachment and passion for the five illusions. To over come the pressure of these illusions and to free the soul from their clutches, thus became the main objective of human beings. It was after completing this exercise sucessfully that the man could meet the Lord ie., the God. This necessitated the presence of a teacher who could acquaint the people with the wish of the Lord, make the objective of human life clear and guide them at every step through all the odds. The God who is formless thus incarnated in the form of man to communicate with man and apprise him about the secrets of

the unseen world.

The Almighty God and his form i.e., Satguru are, therefore, one and the same. While the Almighty God being formless is not an individual but an extreme super natural power which is omniscient and omnipotent, the Satguru being the form of Lord Almighty is an individual who is as well omniscient and omnipotent in the universe. Thus the Satguru too is immortal. He executes the will of God in the world.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨ ਭੀ ਓਹੀ।।
ਕਲਾਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ।।

-ਗਉੜੀ ਮ:5, ਪੰਨਾ-287

He Himself is absolute and unrelated;
He Himself is also involved and related.
Manifesting His powers, He fascinates the entire world.

THE CONCEPT OF SAINT

A devotee who worships under the benevolence and guidence of a true guru can attain the highest level of spirtualism and become a saint in the true sense of the word. In gurbani the method of contemplation & worship has been explicitly described in the following words of saint Ravidas.

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ
ਸ੍ਰਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ।
ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ
ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ।
ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿ ਨਿ ਘਟੈ।
ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ।ਰਹਾਉ।
ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ
ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ।

ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ
ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ। (ਪੰਨਾ 694)

In my conseiousness I remember you in meditation with my eyes, I behold you, I fill my ears with word of your bani, and your sublime praise.

My mind is the bumble bee, I enshrine your feet with in my heart, and with my tongue, I chant the Ambrosial name of the lord.

My love of the lord of universe does not decrese, I paid for it dearly, in exchange for my soul.

Without the saadh sangat, the company of the holy, love for the lord does not well up, without this love your devotional worship can not be performed.

Ravidas offers this one prayer unto the lord, please preserve and protect my honour, O Lord, my king.

The devotee has to contemplate on Naam, with full concentration , see the guru in his mind, seek the benevolence of the lord to avoid distraction of mind away from the lord, live a life totally detatched from worldly allurements and glammour and engage himself in service of the poor. He should remain in the company of holy men, discuss tales of the guru and his devotees who have already reached zenith of spirtualism. He must attach the highest importance to realisation of the lord to become one with him. He must see the glimpses of the lord in all humane beings alike. Continued efforts of any indivudal in the above manner will certainaly fructify to be blessed by the satguru.

Sant Kesar Singh ji was blessed by satguru Ram Singh Ji with gurumantar. He then dwelled upon it day and night and

engaged himself physically in the service of holy people. He was totally lossed in meditation. This led him to self realisation and see glimpses of the lord with in his soul. He thus became a real saint.

Gurbani defines a saint as the one who contemplates on the name of God day and night and has been blessed by the Satguru.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ।।
ਧੰਨ ਸਿ ਸੋਈ ਨਾਨਕਾ ਪੂਰਨ ਸੋਈ ਸੰਤੁ।। —ਪੰਨਾਂ-319

Those who do not forget the Lord, with each breath and morsal of food,
whose minds are filled with the Mantra of the Lords Name.
They alone are blessed, O Nanak, they are the perfect saints.

Such a saint enjoys full pleasure and benevolence of the Satguru. The Satguru holds such a saint in high reverence and does not tolerate his denigration. Anybody who denigrates a saint, the beloved one of Satguru, invites His greatest curse.

The saint and the Satguru perform almost similar duties with a difference that whereas the saint is a source of inspiration and a recommenditory authority, the Satguru is the only granter of liberation.

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕ ਰਾਮੁ।।
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤ ਜਪਾਵੈ ਨਾਮੁ।। —ਪੰਨਾਂ-1373

Kabeer, it is good to perform selfless service for two -
the Saint and the Lord.
The Lord Ram, is the giver of liberation,
and the Saints inspire us to chant the Naam.

The main function of all these preachers is therefore, to enlighten the people about the existence and will of the Satguru vis-à-vis Almighty the primeval Lord. They contact the people

in small groups, enlighten them about the five devils that are present in each one of them and are constantly diverting their attention from the path of eternal truth. The human beings are totally ignorant of the presence of these devils within them, so they continue to become their prey till somebody who has higher spiritual standard and has already attained the blessings of the Satguru comes in contact with them. The saints entice the minds of the people to lead the path of eternal truth and attain salvation. The people start moving forward step by step under the supervision of the saints and ultimately meet the Satguru who blesses them. The outlook of the people gets transformed. The satan is no more able to influence the man for doing any thing wrong and commit a sin. The man becomes pure at heart and likes to help others rather than take advantage of anybody's helplessness to satisfy his greed or ego. The man realizes the difference between charity and sin. He tends to become more and more virtuous in deeds and actions.

For preaching the message of the Almighty God the Satguru is assisted by saints who have attained spiritual heights. These saints contact the people in small groups, initiate them with Gurumantar, the name of God and guide them to lead the path of truthfulness.

During the period of Satguru Ram Singh Ji there was a flood of such supreme saints who had discarded the worldly comforts and engaged themselves in the service of humanity. Sant Kesar Singh Ji Chawinda was one such saint who preached the word of the Satguru and rejuvinated numerous persons to tread the path of truthfulness. The five illusions ie., lust, greed, anger, vanity and pride had no effect on Sant Kesar Singh Ji Chawinda. With the grace and benevolence of Satguru Ram Singh Ji he attained supreme heights in spiritualism.

SATGURU RAM SINGH JI

Satguru Ji Ram Singh Ji was born on 3rd February 1816 AT VILLAGE Rayian of distt. Ludhiana. His father S. Jasaa Singh was serving the agricultural labour of the village for therepairs of their tools and implements. His mother Jasan was simple serene God fearing lady.

From the very childhood, baby Ram Singh displayed indifferent habits. He was serene, sober, calm and quite, mostly absorbed in contemplation of God's name. At the prime of his youth he served in the Khalsa Army for about nine years. During this period he witnessed the glory as well as the down fall of the Sikh empire. He attributed this to the moral and religious degradation of the Sikhs in particular. The Sikhs had totally forgotten the Sikh tenets of belief. Even the chieftains of the Khalsa empire had become selfish, greedy and anarchists. All this resulted in accession of Punjab to British regime.

The British were very clever in dealing with Sikhs. They were fully convinced that the cause of extraordinary bravery of the Sikhs was only their strong faith in religion and the Guru. So to enable them rule over Sikhs they must distract them from their religion i.e, Sikhism. All the Sikh chieftains were granted land properties and thrust in, all types of luxurious and lavish way of living. They became addicts of wine and woman forgetting their moral and social responsibility towards their

countrymen. They started wagging their tails to the tune of their new masters. The British interfered in Sikhism to such an extent that they interpreted the Sikh tenets in their own way and propounded such regulations and beliefs through their stooges as suited them. The ordinary masses were made to follow these strictly.

The Adi Granth Sahib was left in open earthen shelves in the villages. None had the occasion of going through the scriptures. The religious place in the village had been deserted. No one ever went there for cleaning even. Thus the people in general and the Sikhs in particular had totally forgotten the path shown to them by the Gurus. They were self willed and totally deviated from the religious path.

Satguru Ram Singh Ji having seen all this very closely decided to revive Sikhism afresh. He was fully convinced that it was impossible to win back the lost glory and freedom without people of high moral and character. Hence religious revival was a dire and foremost necessity. He founded the Namdhari Sect on 12th April 1857 at Sri Bhaini Sahib by baptizing Five Sikhs and hoisting white triangular flag. The following code of conduct was to be adhered to by everybody.

1. The highest purpose of humane life is realization of the Almighty and attain salvation. This is not possible without initiation from a living Guru. The Guru blesses the disciple with *Guru mantar* in the ears and baptizes him with *Amrit* ie., the sacred nectar.

2. Get up three & three quarter hours before dawn, take bath from head to heel and meditate on God's name ie., *Naam Simran.*

3. Commit to memory as much Gurbani as you can and recite daily atleast Japuji Sahib, Jap Sahib, Shabad Hazare, Rehras and Arti Sohela. Recite *Chandi-de-War* also before sunrise.

4. Leading a puritanical life. Not only discard meat eating and drinking of wine but avoid taking meals at the house of a meat eater and drinker, even if he's your real brother.

5. Have full trust in the living Guru and always murmur the name of God

6. Wear only white hand spun khadi clothes.

7. Boycott British goods, schools, courts & services.

8. Non cooperation with Government and civil disobedience of their orders to be followed.

Satguru Ram Singh Ji had such an enchanting personality that any one, who came in his contact, became his devotee. The moment Satguru Ram Singh Ji blessed any one with *Guru mantar* in the ear, he was instantaneously transmigrated as a saint, and went into deep meditation. He would forget all worldly links and love to remain in the company of Satguru Ji only. Namdharis regard Satguru Ram Singh Ji as the twelfth incarnation of Sri Guru Nanak Dev Ji.

Satguru Ram Singh Ji then started touring various villages. Wherever he went, he got the religious place properly cleaned, brought the Adi Granth Sahib, from the house of village headman and installed it in the religious place. Satguru Ji advised the people to assemble in religious congregation daily, read Gurbani and contemplate on *Naam*. The people were enlightened about the virtues of Gurbani and vices of meat eating and drinking. They were educated to follow the tenets of Sikh belief.

The people readily responded to the Sermons of Satguru Ram Singh Ji. They all developed saintly habits. The number of such disciples increased very sharply. Some of them discarded all the worldly belongings and became Hermits. They would spend all the time in contemplation of *Naam* and serving the people. They became real anchorites and attained highest levels of spiritualism. They assumed duties of Pontiffs to spread the message of Satguru Ram Singh Ji. They enticed the people with *Naam* and brought them to his fold.

Satguru Ram Singh Ji who started rejuvenating the people from scratch transmigrated the souls of the people to become the greatest saints of their time. The number of such saints was countless whose souls had mingled with that of Satguru Ram Singh Ji.

One such saint was Sant Kesar Singh Ji of Chawinda. He was blessed with Gurumantar by Satguru Ram Singh Ji. Instantly his inward conscious and soul underwent a total change. He renunciated all worldly connections and started contemplation of Naam day and night. He realized that Satguru Ram Singh Ji was the immanent Lord of the universe who has taken birth as a human being only to steer the people through the darkness and adverse effects of the worst enemies e.g., lust, greed, anger vanity and pride. He adored Satguru Ram Singh Ji and reached the highest level of spiritualism. He would invoke the powers of Satguru Ram Singh Ji and redress the grievances of the suffering humanity without distinction of cast and creed, rich and poor.

After the deportation of Satguru Ram Singh Ji in 1872, Sant Kesar Singh Ji's faith in him always remained alive. He continued to pay reverence to Satguru Hari Singh Ji and Satguru Pratap Singh Ji as well.

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Satguru Ram Singh Ji was an epochal person who raised the character and moral of people , made them realize their inner souls so much that they would not hesitate to make supreme sacrifices even. He not only reformed them on religious front , but also brought radical changes in their day today life. His social reforms relieved the people of many social vices and whims. He prohibited killing of girl child, fixed minimum age for the marriage of girl as well as the boy; allowed marriages of widows even. All wasteful expenditure on various whimsical customs was abolished and the marriages made very simple and cheap. Above all he advocated for the education of girls and boys equally. By baptizing the women he brought them at par with men to perform all religious ceremonies.

The British Govt. was alarmed by the fast increasing activities of Namdharis. They started suspecting it to be a political movement under the guise of religion. Satguru Ram Singh Ji was interned in Sri Ehaini Sahib in June 1863 for four years. Satguru Ram Singh Ji appointed five *subas* i.e, lieutenants to propagate the movement in different parts. They were entitled to initiate the people with Naam and motivate them to get blessed by Satguru Ram Singh Ji . This was aimed at continuing the movement uninterruptedly. The British Govt. interned all the five *subas* as well. Satguru Ram Singh Ji retaliated and appointed seventeen more *subas*. The Govt. interned them also. The British officer asked Satguru Ji , "You appointed five *subas* we interned them. After that seventeen more came into being we interned them also what would you do now?"

Satguru Ram Singh Ji boldly informed,"How does it matter if you have interned all the *subas* as well. I will now create a Ram Singh in every home. Even an ordinary man would be as effective as I am."

Thus the movement continued uninterruptedly." The number of Namdharis kept on increasing fast.

On the political front he made the people oppose the British tooth & nail. He gave them the instrument of *swadeshi* , boycott of British goods, peaceful non-cooperation and civil disobedience. These served as the foundation stone for the later freedom struggles. The subsequent parties only erected the superstructure on this foundation. The entire country accepted these as the only method of fighting the war of Independence.

The Government tightened security and increased surveillance on Namdharis. All these, however, could not hamper their activities. They had even to face the violent retaliation at Malerkotla, where eighty Namdharis sacrificed their lives, sixty six of them having been blown with cannons. The Govt. ultimately exiled Satguru Ram Singh Ji on 18th January 1872.

The Government however, took the statements and declarations of Satguru Ram Singh Ji seriously. When Satguru Ram Singh Ji was boarding the ship at Calcutta. The British officer asked him," you are being deported, what will happen to your movement"?

Satguru ji boldly replied, "I have lit the candle of freedom struggle. Nobody can extinguish it. The more you try to extinguish it, the more strongly it will burn. It will become a flambeau".

The movement continued under the guidance of his successors till independence was attained.

SUBA GANDA SINGH JI

Suba Ganda Singh Ji

Suba Ganda Singh Ji of Delhi was born in 1895 at village Gondlawalan, distt. Gujranwala, now in Pakistan. His father was S. Dayal Singh and mother mata Hukami. They were four brothers and one sister.

S. Dayal Singh was a very simple God loving person who devoted most of his time in worship only. This greatly influenced the child Ganda Singh during his infancy itself. He learned Gurmukhi script and started recitation of Gurbani regularly. Attending to various religious gatherings also became his daily routine.

Ganda Singh got married at the age of eighteen to Kesar Kaur, daughter of S. Massa Singh of village Kaleran, distt. Gujranwala. He was blessed with four sons and three daughters, all of whom remained fully devoted to Satguru Ji in their lifetime. He is presently survived by his three sons who are well settled at Delhi.

EARLY DAYS

Baba Jhanda Singh, the brother of Suba Ganda Singh's grandfather S. Kehar Singh was a great soul. He was in the habit of serving the poor. Daily a stream of needy persons poured at his residence who were given flour and some money for ghee and salt etc. Baba Jhanda Singh's selfless service to

the poor deeply influenced child Ganda Singh. Both would daily read the Janam Sakhi of Guru Nanak Dev Ji and discuss about various episodes relating to the greatness of the Gurus.

Daily reading of scriptures and stories about Guru Nanak Dev Ji had cast a deep spell on the mind and soul of child Ganda Singh. So he started getting up early in the morning, take bath and recite Jap Ji Sahib five times daily. One day, child Ganda Singh got late in getting up. Guru Nanak Dev Ji therefore himself appeared in person in saffron clothes, awoke Ganda Singh up and asked him to start his daily routine. This incident all the more boosted child Ganda Singh morally, who became very regular thereafter.

In the village Gondlawala, people used to gather on the rooftops at night and sing hymns of Gurbani with great devotion. S. Mehar Singh was an elderly person who sang very melodiously. This too influenced the mind and soul of child Ganda Singh. His inclination towards religious activities and the company of senior persons increased all the more. He started understanding not only the meanings of Gurbani, but its deep hidden messages as well. The Gurbani not only cast a deep effect on the mind and soul of Ganda Singh, but a desire to have the glimpses and benevolence of Satguru Ji also became his ardent passion. Ganda Singh now engaged himself in the service of pilgrims in Gurudwaras. He along with his friends Natha Singh, Jiwan singh and Sher Singh started visiting Gurudwara Rori Sahib in Emnabad every month on moonlit night. This was a historic Gurudwara of Satguru Nanak Dev Ji. This service at Rori Sahib continued for almost two years.

GURU MANTAR

One day Natha Singh asked Ganda Singh if he had received

Gurumantar or not. Ganda Singh replied in negative. Natha Singh too was astonished that they together have been going to Rori Sahib for long but this fact never came to be known. He immediately took Ganda Singh to Sant Kesar Singh Ji and requested him to bless Ganda Singh with Gurumantar. As soon as Ganda Singh received the Gurumantar, he became a different person. In a short period thereafter he became a beloved and true disciple of Sant Kesar Singh Ji.

Sant Kesar Singh Ji then introduced Ganda Singh Ji to Satguru Partap Singh Ji who readily visualized his hidden talent. Soon Ganda Singh became a close and trusted disciple of Satguru Partap Singh Ji as well.

TECHNICAL SKILL

Ganda Singh although did not receive any formal education, still he was technically very sound. He appeared to have been born with technical skills. He was able to handle all sorts of Mechanical problems with utmost intelligence and efficiency. Satguru Partap Singh Ji therefore started making use of his talent for various mechanical works like fitting of oil engines, pumps, grinding wheels etc., which Ganda Singh completed with utmost skill, promptness and perfection.

The first oil engine and generating set at Sri Bhaini Sahib was fitted and commissioned by Ganda Singh in 1930. Even the Rolls Royce car of Satguru Ji used to be maintained and repaired by him. The fire alter designed and erected by him in 1938 can still be seen at Sri Bhaini Sahib. He had displayed his technical genius in design of this fire alter so well that the oil and water used to sprinkle automatically at regular intervals. He even designed and manufactued a machine for the musicians. The machine could be set to required Raga. A bell used to ring

at set intervals thus the error in singing of the musicians could be accurately detected. After partition he displayed his technical skills at Sri Jeewan Nagar by installing number of pumps, oil engines and tube wells. Thus he was widely known and respected amongst the Namdharis and regarded as Baba Vishwakarma who could fulfill any technical requirements of the people. He also had the honour of training many youngsters to handle various technical problems.

PANTH RATAN

Satguru Partap Singh Ji started addressing him as Mistri Ji. Mistri Ganda Singh Ji was so much devoted to Satguru Partap Singh Ji that he would carry out all his orders without delay and at the cost of his own works even. Over a period of time he gained the confidence of Satguru Partap Singh Ji and started assissting Him in many other religious activities as well. Mistri Ganda Singh Ji then was not only a technical genious and guide but also a close disciple of Satguru Ji for taking many a vital decisions concerning the Namdhari Panth. Satguru Partap Singh Ji therefore started calling him as Sant. His association and devotion to Satguru Jagjit Singh Ji was no less either. He gained very important position during the period of Satguru Jagjit Singh Ji, who appointed him as Suba of Delhi in 1967, at Hola Mohalla function at Dum Dama, distt Sirsa. In 1986 he was conferred with the title Panth Rattan for his selfless, untiring service to Namdhari Panth.

PRACTICAL EXPERIENCE

Thus Suba Ganda Singh was very closely associated with Sant Kesar Singh Ji and Satguru Partap Singh Ji. This enabled him to witness a number of miraculous deeds personally. All these had a very deep effect on his mind and soul and

strengthened his faith in Sant Ji and Satguru Partap Singh Ji. He remembered these incidents word by word even in his old age.

Whenever anybody visited him, he would start narrating these incidents. My wife, Pr. Beant Kaur, was the daughter of Suba Ganda Singh Ji. She was well qualified, interested in Sikh literature and a writer as well. My wife and I were regular visitors to Suba Ji, so we listened to these incidents a number of times. Ultimately we decided to compile all these incidents in a book. The incidents were written and then read out to Suba Ji for making any corrections if required. Ultimately, the book named " Suba Ganda Singh " was published in 1990. This incidentally was the first of the several books written by Pr. Beant Kaur.

SAINTLY BEHAVIOUR

Suba Ganda Singh Ji was an embodiment of selfless service to the humanity; He had abjured all worldly wealth. He believed in simple living and high thinking. He was an all out devoted disciple of Satguru Ji whom he regarded as Almighty God. He had a high spiritual state of mind and kept himself busy in contemplation of Gods name. Even when he was physically busy in doing some work, his mind was always tuned to Satguru Ji. Being a confidant of Satguru Ji he would endevour his best to arrange pardon and benevolence of Satguru Ji for any disciple who had some how been ex-communicated. He was a very soft spoken person who would not like to hurt anybodies feeling by his harsh words even. He had learnt to live a pure saintly life which earned him the blessings of Satguru Partap Singh Ji and Satguru Jagjit Singh Ji as well.

Suba Ji left for his heavenly abode on June 20, 1989 after a

brief illness. The last words whispered to him by Mrs Beant Kaur were,"Oh dear father ! let us discuss the grand deeds of Sant Kesar Singh Ji Chawinda". The end came instantly there after.

SANT KESAR SINGH JI CHAWINDA

Sant Kesar Singh Ji Chawinda

THE BIRTH

Sant Kesar Singh was born in village Chawinda of district Sialkot, now in Pakistan. His actual date of birth is not known, however, on assessing from his date of death it falls somewhere around 1830 AD. The father S. Gurdit Singh and mother Prem Kaur were extremely happy on the birth of a son. Rejoicings and jubilations thrilled the family. Sweets were distributed in the village. Every one felt gay and hearty. All were thrilled and immensely overjoyed on seeing the sweet, good looking, jovial and blithsome child. He was named Kesar Singh.

Kesar the tendrils of a flower are known for fragrance, sweet smell and taste. Hardly anybody visualized that the fragrance of child Kesar Singh would also spread far and wide like that of Kesar. Some regarded him like any other child. However, a few could visualize him to be a heavenly being as well.

S. Gurdit Singh was a God fearing person with theological virtues . He commanded high respect in the village. Sri Satguru Ram Singh Ji often visited this village and held religious discourses. S. Gurdit Singh was very regular in attending these congregations. The pure and religious environments at home deeply influenced and motivated the child Kesar Singh also. He turned out to be a fearless, brave, courageous and God fearing

child. He had very simple, serene, lovable and good habits. His unusual behavior with his playmates and respect of the elders earned him acclaim and affection from one and all.

INITIAL PERIOD

One day Sant Kesar Ji was ploughing the field along with his brother. Sant Ji did not put the blade of the plough as deep into the earth as his brother was doing. Seeing this the brother asked Sant Ji to put the blade properly, ie. putting the plough as deep as he was doing. This annoyed Sant Ji who immediately removed the plough, fastened it with the yoke of the oxen and said to his brother," Is it o.k. now?". Pointing towards the ox, Sant Ji remarked,"the ox also has a life, it should not be over burdened".

An elderly person S. Hira Singh who was standing was standing there also witnessed the action of Sant Kesar Singh Ji. Brother of Sant Ji complained to him about the behaviour of Sant Kesar Singh Ji. Sant Ji again replied," The animals are also a living creature as such they should not be loaded un-necessarily beyond limits". This showed the saintly vision and behaviour of Sant Kesar Singh Ji even before receiving Gurumantar. S Hira Singh was also utterly surprised on this unusual behaviour of Sant Kesar Singh Ji. He complemented him for this saintly behaviour.

Once a low cast servant said to Sant Kesar Singh Ji that his young buffalo is very agile and runs very fast. Sant Ji replied that his calf also is very smart and runs very fast. They decided to put both to test, with the promise that the winner can take the losers' animal along with him. With this agreement both the animals were together put to drive a roller. The driver played a mischief and drove the young buffalo first with his stick, with

the result it lead the calf. As per the agreement Sant Ji left his calf for the servant and went home. Some senior people of the village persuaded the servant to voluntarily return the calf to Sant Ji, but he did not take it back on the pretext that it was as per the agreement only. Sant Kesar Singh Ji was thus a man of words and deeds. He would not like to twist words for his own benefits. Such was the nobility of Sant Ji even before receiving Guru Mantar.

GURU MANTAR

In his youth he would never sit idle and waste time. He would help his father in his daily work. It was a very happy, prosperous and fully contented family. All their worldly needs were fully met. Inspite of all this Sant Kesar Singh Ji was not a completely contented man. He always felt some deficiency within him. He was not able to clearly identify this deficiency but it continuously tensed his mind and soul, so he generally remained in a pensive and thoughtful mood. He became different from other young boys of the village. His disease was not easy to be diagnosed.

Once Satguru Ram Singh Ji happened to visit Chawinda. He was accompanied by innumerable disciples marching with him with utmost discipline. Each one of them was clad in white attire with a rosary of wool around the neck. They were either murmuring something or chanting Gurbani. Satguru Ram Singh Ji himself was riding a white horse. Some of his close lieutenants (Subas) were also riding their horses by his side. The entire caravan gave a celestial appearance. It appeared as if Lord Vishnu accompanied by his Angles has himself descended from heaven. This cast a deep effect on the mind and soul of Sant Kesar Singh Ji who was then grazing his cattle in the nearby

field. He was so much fascinated by the divine appearance of Satguru Ram Singh JI that he left his cattle grazing and joined the procession.

Satguru Ram Singh Ji stayed at Chawinda for the night and left for village Gill next day. Sant Kesar Singh Ji also accompanied the procession to village Gill. The very glimpses of the procession and the divine appearance of Satguru Ram Singh Ji had created tingling sensations in his mind and body. He started realizing as if the deficiency within him was on the verge of being removed. He became confident that his long cherished desire would be fulfilled very shortly.

Satguru Ram Singh Ji reached village Gill and stayed at the residence of Baba Jameet Singh Ji. Religious congregations were held everyday in the morning and evening. People from nearby villages also poured in number to attend these functions. Sant Kesar Singh Ji listened to the melodious devotional singing of Gurbani in the benign presence of His holiness Satguru Ram Singh Ji with full devotion and concentration. This cast very deep affect on his innermost mind and soul. He felt spellbound by the magnetic and divine appearance of Satguru Ram Singh Ji.

At the end of the function, call was given to the people to come forward and get blessed with Guru mantar. A number of men women readily responded to the call and lined up for the divine blessings. Sant Kesar Singh Ji also stood up in queue. Sant Kesar Singh Ji himself narrated to Suba Ganda Singh Ji," When Satguru Ram Singh Ji started blessing Guru mantar to the first one in the queue he could feel its sensations and sound in his ears while still being faraway waiting for his turn in the queue. On being blessed with Guru mantar by his turn by Satguru Ram Singh Ji he went into a stage of rapturous ecstasy,

forgot about all worldly attachments and went into deep meditation for a long time". He realized the eternal truth about the power of Guru's name within himself as stated in Guru bani.

ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਭਇਓ ਭ੍ਰਮੁ ਨਾਮਿਓ ਮੰਤ੍ਰੁ ਦੀਓ ਗੁਰ ਨਾਮੁ।।

My mind was enlightened and my doubts were dispelled, when the Guru whispered His mantra into my ears.

ਕਬੀਰ ਗੰਗਾ ਹੂਆ ਬਾਵਰਾ ਬਹਰਾ ਹੂਆ ਕਾਨ।।
ਪਾਵਹੁ ਤੇ ਪਿੰਗੁਲ ਭਇਆ ਮਾਰਿਆ ਸਤਿਗੁਰ ਬਾਨ।।

Kabir I have become mute, insane and deaf. I am crippled; the true Guru has pierced with His arrow.

Stay at village Gill

Sant Kesar Singh Ji then was an entirely different person. He was completely transformed and detached form the mortal world. He only loved to lead an isolated and tranquil life away from the hustle, bustle of people. He would love to spend long hours in deep meditation and service to the people. He left his home and started living with Baba Jameet Singh Ji as the environment there was very congenial for prayers and meditation. Sant Kesar Singh Ji spent many years here in deep meditation, prayers and service to the people. He practiced the following worlds of Gurbani in his life.

ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾ ਜਪਿ ਪਰਮ ਗਤੇ।।

To work for the saints and the Sadh Sangat, the company of the Holy chanting the name of the lord, the supreme status is obtained.

During his stay at village Gill with Baba Jameet Singh Ji, Sant Kesar Singh Ji, followed the following daily routine:

- To get up early in the morning before 2 AM, go to fields to answer the call of nature, brushing the teeth with a twig of tree and take bath.
- To grind the wheat on hand mill for two hours producing flour for the kitchen

- Feeding the cows, buffaloes and oxen and then scour the utensils
- Then eat what ever food is given by the cook with great pleasure and utmost humility
- He would love to distribute even his share of milk to others and derive greatest pleasure out of it.

During the discharge of all the above duties Sant Kesar Singh JI would continue his contemplation of Naam Simran. Eating in very small quantity and taking minimum sleep had been fully practiced by Sant Ji during this period.

One day Sant Kesar Singh Ji sought permission of Baba Jameet Singh Ji to visit his village. The permission was granted on the condition that he must return on the third day failing which he will be fined Rs 20/-. Sant Kesar Singh Ji accepted the condition. He went to his village, stayed there for a night only and returned next day. Sant Ji paid Rs 20/- as a fine also. Baba Jameet Singh Ji asked Sant Kesar Singh Ji that why he was paying the fine when he had returned even before time. Sant Kesar Singh Ji replied," Sir, you told me to return on 3rd day other wise pay fine. I have violated your instructions by returning the next day itself, hence the fine." So deep was the thinking of Sant Ji that he upheld the dignity and order of his superior in letter and spirit.

SALINE WATER BECOMES SWEET

Sant Kesar Singh Ji, liked to remain in the company of great saints, serve the people in religious congregations and travel with Satguru Ram Singh Ji. Satguru Ji once visited Chawinda. He showered his blessings upon people who had assembled

there to enjoy the holy bliss of Gurbani in his benign presence. After the morning prayers a few eminent persons requested Satguru Ji," Oh! Lord Satguru Ji, by your blessings we are all leading a prosperous life. We all have almost everything needed to fulfill our requirements. There is no dearth of any commodity. There is no scarcity of water either as it is available in abundance, but there is not even one well to give sweet water worth drinking as all the water is too saline."

Satguru Ram SinghJi listened to their problem and asked one of them to fetch a pot of water from a nearby well. Satguru Ji himself tasted the water and remarked, "The water is very sweet and tasty". Instantaneously the saline water became tasty. Satguru Ji asked others also to taste it. Everybody who sipped the water was astonished and said, "The water is very tasty". The villagers were overjoyed on this miracle. They expressed their thankfulness and gratitude to Satguru Ji for this act of benevolence. Surprisingly the water of only this well remained sweet and tasty, where as the water from other wells in the village continued to be salty. Sant Kesar Singh Ji was an eyewitness of this event and he himself narrated it to Suba Ganda Singh Ji.

SAINT HOOD

Being in the company of the great saints and the holy blessings of Satguru Ram Singh Ji, Sant Kesar Singh Ji was able to conceive the miraculous and generous acts of Satguru Ram Singh Ji more closely and have in depth knowledge of Gurbani and the Sikh history. While serving the people he would be chanting Gurbani or murmuring the name of God. There would not be a single moment when he got mentally detached from Satguru Ji. Satguru Ram Singh Ji existed even in the

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smallest hair of his body, mind and soul. He regarded Satguru Ram Singh Ji as supreme eternal Lord Almighty present through out the universe. This enabled him to attain spiritual heights and become a saint in letter and spirit.

Seth Hukam Singh of Sakhawan

S. Hukam Singh was a noble, God fearing, rich man, very much sympathetic and helper of the poor. Free eternal food was served to everyone day and night all the year round without any distinction of cast and creed. S. Hukam Singh had been blessed with Gurumantar by Satguru Balak Singh Ji. He had two wives and one daughter. He used to devote maximum time in contemplation of God's name and service to the people. Performing morning and evening prayers were his daily routine. He had deep knowledge of Gurbani and the Sikh history, so he could communicate with people logically. He had even set up a Dharamsala in his village where all the religious rituals could be held daily. People from all walks of life visited Sakhawan regularly and attended religious gatherings. The continuous contemplation of Nam, singing of Gurbani and the eternal free food for all had made the place sanctum santorum.

S. Hukam Singh was a devoted disciple of Satguru Ram Singh Ji, who too was very much pleased by his selfless service and devotion. Satguru Ram Singh Ji, therefore, wanted to shower his blessings upon him. He said to Hukam Singh." You must be having Rs 3 lakhs with you."

"I do not posses so much money my lord." Replied Hukam Singh humbly with folded hands.

Satguru Ji again asked him." Then you must be having Rs one lakh".

Hukam Singh again replied in negative.

Satguru Ji again asked." then you must be having fifty thousand rupees".

Hukam Singh now realized that Satguru Ji was grating him a boon and he has been replying in the negative. He was reminded of a similar happening of Guru Gobind Singh Ji's time. Guru Gobind Singh ji once went to Damdamma. He said to one of his disciples, dalla,"Look at the vast fields of wheat."

Dalla replied,"No, my lord these are simple bushes."

Guru Gobind Singh Ji again said," Look there are mango trees".

Dalla again replied, "No My Lord, these are Calotropics procera"

Third time when Guru Gobind Singh Ji said," Dalla, look at the canals of water flowing".

Dalla realized that Guru Ji was granting a boon and making prophecy about this land, so he replied," My Lord, you know better about all these."

Hukam Singh recollected this episode and realized about the divine gift that Satguru Ram Singh Ji was granting him. So he replied,"yes my lord I have this much money". Thereafter S. Hukam Singh's reserves and business always remained around fifty thousand.

SERVICE TO THE POOR

S. Hukam Singh believed that what ever he had was due to the blessings of Satguru Ram Singh Ji. So he ensured that the eternal free food being served at his residence must continue to be served without any distinction of cast, creed or colour. He would stock sufficient quantity of woolen clothes to meet the requirements of needy persons in winters. Cotton clothes were also stocked in plenty for the summer season. Other commodities were also available in his store in sufficient quality to meet any emergency. He would ensure that no body goes unhappy from his doors and none has to wait unnecessarily to get anything.

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STAY AT SAKHAWAN

Sant Kesar Singh Ji was highly impressed by the generosity, humility and selfless service of S. Hukam Singh. Above all he was eyewitness of the pious blessings being showered upon him by Satguru Ram Singh Ji. He therefore requested Satguru Ram Singh Ji to allow him to stay back at Sakhawan for some time. The permission was granted.

S. Hukam Singh who was otherwise a very busy man was also in search of a responsible and sincere person who could continue to run the activities of eternal free langar (public kitchen) efficiently. So he requested Sant Kesar Singh Ji for this job. Sant Ji readily accepted the offer on the following conditions:

- There would be no disparity between rich and poor for distribution of langar.
- Nobody's feelings would be hurt. All would be treated affectionately and with full humility.
- Gurmat would be strictly adhered to.
- All the needy would be served without any distinction of cast and creed. No favouritism will be shown to any individual.

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- None would be bound by his orders.
- All the persons serving the langar would first take bath form head to heal and then only work in the kitchen.

S. Hukam Singh readily accepted the above conditions.

The congenial religious environment, the selfless service and devotion of Hukam Singh were the only attractions for Sant Kesar Singh Ji to stay at his place. The environment at Sakhawan, the headquarters of S. Hukam Singh further proved to be a blessings in disguise for Sant Ji as he could now devote the entire period on contemplation of God's name and service to the people without the least disturbance.

Sant Kesar Singh Ji engaged himself in serving the people and contemplation of Naam. He would not waste even a single moment on other works and accomplish any work assigned to him promptly. He would get up early in the morning before 2 AM. His daily routine was:

- To take bath by 2 AM and provide water from the well to anybody whosoever came there to take bath.
- To supply the required quantity of water in the kitchen for preparation of food.
- To fill all the troughs with water for the cattle to drink.
- To feed firewood into the hearth for cooking food.
- To distribute the food to the needy
- To accomplish any other work assigned by Sardar Ji faithfully.

Sant Kesar Singh Ji would keep reciting the Gurbani or

contemplate on the Gods name while physically being engaged in the above mentioned works. He had put the following words of Gurbani in actual practice:

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ।।
ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ।।

Nam Dev Answers, O, Trilochan chant the Lords name with your mouth.

with your hands and feet, do all your work, but let your consiousness remain with the immaculate Lord.

LOVE FOR ANIMALS

Sant Kesar Singh Ji would not like to indulge in unnecessary talks, as he did not like to divert his attention from the name of God even for an instant.

Sant Ji believed that the God manifests himself in all human beings and animals alike. So, while serving he would not differentiate between a rich and a poor. He would in-fact serve the animals too with the same sincerity and devotion as human beings. Once S Hukam Singh requested Sant Ji to escort his daughter to her village about fifty km from Sakhawan. The daughter rode the horse and Sant Ji caught hold of its reins. He travelled the whole day and stayed for the night at girls village. Next day he returned to Sakhawan. To the surprise of S. Hukam Singh and others Sant Ji was seen carrying even the saddle of the horse on his head. Instead of riding the horse, he came walking the entire distance. S. Hukam Singh asked Sant Ji," How is it that instead of riding the horse yourself, you are carrying even the saddle on your head"?

Sant Ji humbly replied," The horse had travelled long distance with weight on its back. As such it must have been tired and

needed rest. I did not like to burden it any more"

S. Hukam Singh realized his mistake of deputing Sant Ji on such a hard duty. He could as well see the greatness in the mind and soul of Sant Ji. He decided not to assign any work to him in future. Contrary to this Sant Ji would not stay there for a moment even without doing any work.

AS WATCHMAN

S. Hukam Singh however wanted to retain Sant Kesar Singh Ji at Sakhawan at any cost. He therefore deputed Sant Ji for watch and ward duty of the cattle. Sant Ji readily accepted it. Sant Ji sat besides the cattle and kept contemplating on the name of God day and night. He did not have a wink of sleep, as it would obstruct the sincere discharge of duty. Sant Ji was in the habit of taking his bath at 2 AM daily. He was however in a fix that if he went for his bath, his watch and ward duty would be affected and if he did not take his bath on time he would be violating the orders of Satguru Ram Singh JI. He never wanted to disobey either of these, so he hit upon a plan. He started moving backwards with his eyes on the cattle and reached the well. He took his bath, again came back on his duty of watch and ward of cattle and started his morning prayers. So intense was his regard for duty.

Great persons like Sant Kesar Singh Ji themselves practice everything in life with utmost devotion before they start preaching to people. The above episodes are a clear message to the people of all ages as to how much dutiful they should be and how they should treat even the animals. The animals too have life. They cannot express their miseries and hardships. They cannot even forward their demand for hunger. The owner only has to realize this and fulfill their requirements in the best possible way so as

to get the best of output from them.

While performing one's duty, one must perform it honestly and devotedly even if the master is not watching. One must believe that sincerity in performing the duty can only justify the remunerations one gets from the master. One must know that the God Almighty is always watching everyone's action and none can befool Him.

AS GRAZIER

Sant Kesar Singh Ji was then entrusted with the task of grazing the cattle in fields. Sant Ji performed this duty also very sincerely and earnestly. He would take the cattle for grazing early in the morning and bring them back by the evening for milking. After milking he would again take the cattle to the fields for grazing and return late in the night. During the summers he would take the cattle under the shadow of trees and keep them fanning for long. When people asked him about this unusual action, he replied,"man can fan himself but who will do it for the cattle". During the entire period of grazing of cattle, Sant Ji would continue to contemplate on the name of God. He would not distract his attention from his Satguru even for a moment. Thus his soul had become one with God.

IN THE BURNING OVEN

One day Sant Ji was on duty in the kitchen. Smt. Gurdeyee the wife of S. Hukam Singh was also in the kitchen. She remarked," So many people with torn and dirty clothes come here to take meals but no miracle or spiritual height is seen in any of them."

Sant Ji was listening to these sarcastic derogatory remarks,

which he did not like. He asked her to repeat her words again. She repeated her words thrice. This was a very perturbing statement of the housewife. Sant Ji could not tolerate and replied, "If you have not seen anything yet then see it now."

Saying this he jumped into the fire oven in a state of ecstasy and continued nam simran. Seeing this the people around started raising hue and cry. With great difficulty they succeeded in bringing Sant Ji out of burning oven. To the surprise of everybody Sant Ji was absolutely unhurt. Even a hair was not burnt in the fire.

S. Hukam Singh too was highly disturbed over the incident. He begged his pardon from Sant Ji. Sant Kesar Singh Ji however, would not like to continue his stay there and decided to leave the place for good. S. Hukam Singh tried his best and requested him to change his decision. Sant Ji remarked," instead of serving the devotees with humility and devotion You have started trying and testing their spiritual strengths. It is not essential that each one of them would be able to show miraculous powers and shower blessings on you. The act of making distinction between the devotees is intolerable and undesirable."

S. Hukam Singh's wife also realized her mistake and begged her pardon from Sant Ji. Sant Ji consoled both S. Hukam Singh and his wife and advised them to serve the people with humility in future.

He himself would however not like to continue his stay any longer. So one day he left the place in early hours of the morning for some unknown destination. After a few hours S. Hukam Singh came to know about Sant Ji's departure. He immediately ran after him and located Sant Ji at a distance of 7-8 kms. He again begged pardon from Sant Ji and requested him with folded

hands to return to his place. Sant Ji however, did not change his mind and advised S. Hukam Singh to obey the order and will of the Almighty Satguru. Ultimately S. Hukam Singh returned to his place fully aggrieved and ashamed of the act of his wife.

ALMIGHTY IN THE SERVICE OF TRILOCHAN

Hukam Singh at this stage was reminded of a similar happening with Saint Triclochan. Saint Trilochan and Namdev were close friends. Trilochan knew that his friend Nam dev had been blessed with glimpses of Almighty in physical form a number of times. So he requested him to request the Almighty to bless Trilochan too. Namdev replied that the Almighty is pleased with one who pledges his heart and soul to him and selflessly offers him everything he possesses. Namdev also assured Trilochan that the Almighty will bless him at appropriate opportunity.

Triclochan was a rich saint who used to serve Sadhu's with food and clothing etc, at his residence. His wife also extended full cooperation to her husband in this noble cause. One day Triclochan discussed with his wife that the number of Sadhus that they have to serve daily is increasing so they should arrange a servant who could help them in this noble cause. Trilochan set out from his house in search of a servant. He came across a young man on the street. Trilochan asked him if he would accept his service. The young man replied in affirmative but on following terms.

- He would serve only for both ends meals and not accept any remuneration.
- No body should question him for the amount of food

he consumes.

Trilochan agreed to his terms. The young man who was nothing but the Almighty himself continued to serve at Trilochan's house for one year. One day Trilochan's wife went to her friend in the neighborhood. She talked ill about the young servant by remarking, "the servant does all the work very efficiently but consumes too much food." he servant overheared these remarks and left the place for good, as this was against the agreement.

When Trilochan's wife came back, she found the servant missing. Trilochan tried his best to locate him but failed. He ultimately came to know about the irresponsible and derogatory remarks of his wife about the servant. He rebuked his wife also for irresponsible utterances and came to realize that the young man was none other than the Almighty himself.

S. Hukam Singh's state of mind was also similar to that of Trilochan. There was no other alternative for him than to console himself and resolve to serve the people in future with due respect and reverence. Selfless service to the humanity is the best way of serving the Almighty.

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Jhanda Singh

The most common characteristics of all the saints is that they do not get allured by the wealth and other worldly possessions of any person but are certainly moved by the whole hearted devotion to the Satguru and selfless service of the poor. One such devotee of Sant Kesar Singh JI was Jhanda Singh of village Vadala. He had once requested Sant Ji to bless him at his residence. Sant Ji therefore decided to visit Vadala and fulfill his promise with Jhanda Singh.

Whether sitting or walking Sant Ji's mind always remained tuned to the Almighty Satguru Ji. While he was on his way to Vadala and passing through a thick forest he felt movements of somebody chasing him. To his utter astonishment he saw a young lady Premo following him. She immediately caught hold of Sant Ji's arm and requested him to marry her.

Sant Ji had already denounced the world in totality. His mind and soul was wedded to the Almighty Satguru. He would not like to divert his attention to any other thing. Sant Ji immediately remembered Satguru Ram Singh Ji and loudly requested him." Ah! Satguru Ram Singh, kindly help me in this awkward situation and save your disciple".

Satguru Ram Singh Ji instantly appeared in person and asked Premo to give up the idea of marrying Sant Ji. Premo was also

frightened and astonished to see Satguru Ji. She accepted his orders readily. Satguru Ram Singh ji disappeared thereafter. Sant Kesar Singh Ji realized the wish of the lady and asked her to follow him quietly.

Jhanda Singh was delighted to see Sant Ji at his residence. He considered himself fortunate and thanked his stars for this opportunity of greeting Sant Ji at his place. The lady Premo was also with Sant Ji who knew that the wife of Jhanda Singh had expired. So he asked him to marry the lady Premo. Both readily responded to the desire of Sant Ji who immediately solemnized their marriage. Thereafter they lived a happy married life. After blessing the couple Sant Kesar Singh Ji left Vadala for his next destination.

Seth Hukam Singh of Daska

From Vadala Sant Kesar Singh Ji decided to visit Seth Hukam Singh of Daska. Seth Hukam Singh was also a pious soul devoted to Almighy and Sant JI. He was extremely happy to greet Sant Ji at his residence. He thanked Sant Kesar Singh Ji for blessing him and requested him to stay there for atleast one month. Sant Ji acceeded to his request on the condition that he would be allowed to serve the pilgrims and other Sadhus in any way he liked. Seth Hukam Singh had no alternative but to acceede to Sant Ji's desire positively, so that his stay there was ensured.

Sant Kesar Singh Ji would contemplate on Gods name the whole night and during the day he would serve water to the Sadhus or bring water for the kitchen. Whole day he would spend serving the saints physically but would not divert his mind and soul from his Satguru. He would then continue to repeat the name of God from heart while his hands and feet would serve the people. Lehna Singh & Jhanda Singh were true devotees of Sant Ji and always remained in his service. They would readily help Sant Ji in serving the people and carry out any other orders as well, happily.

Sant Kesar Singh ji was highly impressed by the holy, religeous temperament and selfless service of seth Hukam Singh.

He was so much moved by the congenial environments here that Sant Kesar Singh ji countinued to stay there for one year. All this period he spent in supplying water from the well and serving the same to the thirsty ones. At the end of the year Sant ji asked Seth ji, " is your one month over now"

Seth ji replied with folded hands "oh Sant ji, I wish this should never end"

Sant Ji remarked "I pray to Satguru ji, you may countinue to serve the holy congregation, and contemplate on the name of Satguru ji. May Satguru ji, countinue to shower his piousest blessings upon you. However Satguru ji is ordering me to go to some other place. I seek your pardon for any excesses that I might have committed during this period"

Seth Hukam Singh ultimately bade farewell to Sant ji with tearfull eyes.

Sant Ji generally walked bare footed only. He avoided wearing shoes so that the small insects did not get crushed. He had all the pity and mercy upon these small creatures. He saw these also as embodiments of the Almighty. He wanted to fully implement the following orders of Satguru Ji in Gurbani, in letter and spirit.

ਮਨ ਸੰਤੋਖ ਸਰਬ ਜੀਆ ਦਇਆ।।
ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ।।

Let your mind be content and be kind to all beings. In this way your fast will be successful.

While wearing his wooden sandals he would wash his feet and the sandals with undefiled water and then only wear the sandals. He would thus always keep himself pure and consecrate.

In case he had to go to some other place along with Jhanda Singh and Lehna Singh , he would ask them to either walk ahead of him or follow him. He would not like anybody to walk alongside and keep talking irrelevant. He would not even like others to engross themselves in gossips or useless talks. If they wanted to go with him they must also walk quietly and do Nam simran. Sant Kesar Singh Ji had thus become one with the Almighty Satguru Ram Singh Ji.

Sohan Singh of Chakri

One night Sant Kesar Singh Ji felt restless and could not concentrate on Naam Simran. On enquiry about the cause of his restlessness, he replied, "Sohan Singh of village Chakri is not well. He is calling me for help. His continuous call from the core of his heart has made me rest less. He does not even want to wait for the sun to rise."

On the other side Sohan Singh was lying unconscious and waiting for his death. Even the demon of death having already surrounded him was waiting for his last breath. Sohan Singh was in coma. His soul felt disturbed and astonished to see the demon of death as he had been baptized and blessed with Gurmantar by Sant Kesar Singh Ji. He was confident that the demon of death couldn't come near him. His soul remembered Sant Ji to come and save him from the clutches of demon of death. To his surprise the demons suddenly disappeared and in their place noble souls i.e angels came to take Sohan Singh to his heavenly abode. The very thought of Satguru Ram Singh Ji and Sant Kesar Singh Ji consoled Sohan Singh while still in coma and assured him that the demon of death had nothing to do with him. He was rightly reminded of the promise of Satguru Ram Singh Ji that any body who would be blessed with Gurmantar by him will have no fear of the demon of death. All these thoughts and blessings of Sant Kesar Singh Ji helped

Sohan Singh to be saved from the deadly clutches of demon of death. The Gurbani also substantiates this idea in the following words:

ਸੁਣਕੇ ਜਮਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ।।

Hearing your name, the Messenger of death runs away

However Sohan Singh was still lying in coma and his relatives were all sitting around his bed. They were all waiting for his ultimate end any time. In spite of all this Sohan Singh's mind and soul continued to prey Sant Ji for his blessings. He was requesting him to come to his help at the earliest as otherwise his arrival at his place may not be of use after his death.

ਬੂਡ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹ ਕਾਹਿ ਚਢਾਵਹੁ।।

If I drown and die and the boat comes along, tell me how shall I climb aboard

Sohan Singh's request for blessings of Sant Kesar Singh was so intense and powerful that he made Sant Kesar Singh Ji feel restless at Daska. By telepathy Sant Kesar Singh Ji also could know the reason of his restless ness. The village chakri of Sohan Singh was at a distance of about 30 Km form Daska. It was already 10 O'clock in the night. He asked his disciples Jhanda Singh and Lehna Singh to accompany him to the village Chakri. He continued to walk the whole night and reached Chakri the next morning. Sant Kesar Singh Ji decided to camp on the well on the outskirts of Chakri. He asked his disciple Lehna Singh to go to Sohan Singh's place and ask him to come to Sant Ji.

The relatives of Sohan Singh felt relieved to see Lehna Singh. Lehna Singh saw Sohan Singh lying uncouncious on the bed and the gloomy faces of the relatives. However he loudly spoke to Sohan Singh that Sant Kesar Singh Ji was waiting for him on

the well outside. Sohan Singh being unconscious did not listen to Lehna Singh. Lehna Singh then whispered in the ears of Sohan Singh that Sant Kesar Singh Ji was waiting for him. The moment Lehna Singh uttered Sant Ji's name in Sohan Singh's ears, he opened his eyes and saw everybody. Lehna Singh again told Sohan Singh that Sant Ji was waiting for him on the well. This filled Sohan Singh with ecstasy, he got up from the bed threw his blanket away and ran for Sant Ji's darshan. Sohan Singh then looked to be almost healthy and energetic. He ran to the well and clinched the feet of Sant Kesar Singh Ji. He was highly emotional and thankful to Sant Ji for having acceded to his request and bless him in person. He prayed to Sant Ji with folded hands," oh! the holy one, end my life right now and send me to heavens personally or fix up a suitable date for the same". Under such a situation Sant Ji used to raise his hand and recite the name of Satguru Ram Singh Ji for blessings. Thus Sant Kesar Singh Ji acceded to Sohan Singh's request and put off his death. While doing so he said to Sohan Singh ," your date of death has been postponed by Satguru Ram Singh Ji. You should never forget him for the rest of life. You must serve the saints and contemplate on the name of God; you must not forget this at all."

Sohan Singh promised to follow Sant Ji's instructions but humbly requested him, "Oh! the holy soul, I request you to bless me and enable me to fulfill this promise. I am an ordinary human being, so I need your blessings the most, so that I continue to remain your true disciple and abide by your orders."

Sohan Singh was almost cured of all the illness. He asked Sant Ji as to what he should eat now? Sant Ji told him to mix water and milk in equal quantities and drink. Sohan Singh's relatives were also there, when Sant Ji asked him to take mixture

of water and milk. Everybody felt that Sohan is bound to die if he drinks this mixture of milk and water. However Sohan Singh had full faith in Sant Ji's words. He did not care about the feelings of his relatives and started taking mixture of milk & water as directed by Sant Ji. To the utter surprise of every body with every sip Sohan Singh's health further started improving. In moments Sohan Singh was completely cured of all ailments. This was a great miracle of Satguru Ram Singh Ji, through Sant Kesar Singh Ji. Everybody was reminded of the following words of Gurbani:

ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਏ।।

In the Sadh sangat, the company of holy, all sinful mistakes are washed away.

Sohan Singh then requested Sant Ji to grace his residence and take food. Sant Ji declined his offer by saying," you called me only for my glimpses and your treatment but not for food. Your requirements have been fulfilled. For food I will come sometimes again." Saying this Sant Ji left for Daska again along with Jhanda Singh and Lehna Singh.

At Gujranwala

Sant Kesar Singh Ji never liked to burden any individual by staying at one place for a long time. He therefore used to shift his stay very often. Also he would like to stay at any place only if the owner allowed him to serve the people who come there for food. Having spent a year at Daska Sant Kesar Singh Ji came to Gujranwala now in Pakistan.

Wherever Sant Ji went, fragrance of his high spiritual attainment, blessing the devotees with Gurmantar, leading pure and sectarian life as propagated by the Gurus and self less service of the poor spread like wild fire. People of all sects came in his contact in great number. They gave up their bad habits and superstitious customs to follow the right path. People considered themselves to be fortunate and the most blessed one's in the company of Sant Ji.

GURUMANTAR TO GANDA SINGH

At Gujranwala Sant Kesar Singh Ji stayed at the shop of one of his devotees Gurdit Singh Gheewala. His two disciples Jhanda Singh and Lehna Singh were also with him.

In those days Suba Ganda Singh Ji of Delhi was also living at Gujranwala where he had his business. He was very fond of serving the holy congregations. He used to go to the Gurudwara

and serve water to the thirsty. Every month he used to visit Emnabad on full moonlit night along with his friends Natha Singh, Jiwan Singh and Sher Singh. On their way to Railway station they had to pass through the grain market where the shop of Gurdit Singh was located. Suba Ganda Singh Ji while passing by this shop used to invariably see an old saintly, charming person sitting on the shop. He always mistook him for Gurdit Singh's father.

While returning from Emnabad Natha Singh once asked Ganda Singh if he had been blessed with Gurumantar. Ganda Singh replied in negative. Natha Singh was highly surprised that they both have been going to Emnabad together for so many years but this fact was never revealed. Before going to their respective houses, Natha Singh asked Ganda Singh to pay respects to Sant Kesar singh Ji. Before reaching Gujranwala they found heap of musk melons on the canal. Natha Singh asked Ganda Singh to purchase one muskmelon. On the way Natha Singh narrated tales about high spiritual attainments of Sant Kesar Singh Ji, so that his companion was mentally prepared to receive Gurumantar from Sant Ji. When they reached their destination, Ganda Singh left the musk melon at the gate and vowed in his mind that if Sant Kesar Singh was really an accomplished spiritual power then he should ask for the musk melon from him. If he does so then only he will get Gurumantar from him. Natha Singh and Ganda Singh both went inside, paid their reverence to Sant Ji and sat down. Sant Ji immediately asked Natha Singh that he wanted to eat musk melon. Ganda Singh's hidden desire had thus been fulfilled. He immediately brought the musk melon, which he had left at the gate and offered to Sant Ji. Sant Ji asked him to wash the musk melon and cut into five equal parts.

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According to the Gurusikh custom you must equally distribute all the eatables amongst all present there. Eating anything alone without caring for the others sitting around was against all norms of decency and etiquette. At the time when Sant Ji asked to cut the muskmelon into five equal parts there were in all five persons including Sant Ji. Every body was therefore given one piece each. After this Natha Singh requested Sant Ji to bless Ganda Singh with Gurumantar. Sant Kesar Singh Ji immediately blessed Ganda Singh with Gurumantar in the ears. Ganda Singh realised in his heart that a long awaited deficiency in him had been fulfilled. He felt himself to be a different and the most blessed one's. Thereafter he became a true disciple of Sant Ji.

Ganda Singh had been passing through the grain market regularly for some work. He had been seeing Sant Kesar Singh Ji sitting on the shop of Gurdit Singh. He had always been fascinated by his charming personality but never went to him. He could never realize that this great soul will one day not only revolutionize him but become a medium for his future glory and attainment in spiritual field as well. After being blessed with Gurmantar he was feeling himself much more enlightened. He however, felt sorry for having not come in his contact earlier. He was reminded of the Gurbani which states that one comes in contact with a spiritual soul at the appropriate time, only when the seeds of karma sowed in the past sprout.

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖ ਰਸਿਕ ਬੈਰਾਗੀ।।

When the seeds of Karma of the past actions sprouted, I met the Lord; He is both the enjoyer and the renunciate.

These words of Gurubani consoled Ganda Singh and ultimately made him a staunch devotee of Sant Kesar Singh Ji.

RELIGIOUS DISCOURSES

Sant Kesar Singh Ji started regular religious discourses. Singing of Gurbani in the morning and evening had become a routine affair. People in large numbers would attend these programs. Thus the message of great Gurus and Gurbani was propagated with utmost regularity, sincerity and devotion. Numerous people gave up their habits of drinking and meat eating. They started living a puritan's life.

Sant Kesar Singh's spiritual attainment was one of the highest orders. Sitting anywhere he could read the mind of an individual. All devotees therefore regarded him in high esteem. People were so much influenced by his charming personality that they would postpone their work and miss other important engagements even but attend all the religious programmes of Sant Ji. Sant Ji also took note of all the people who were regularly attending his programme. One day Ganda Singh was in double mind for going to the programme or not. There was a serious tussle between his head and heart. Ultimately the good senses prevailed and he reached the place where the programme was in progress. As soon as he paid reverence to Sant Ji, he remarked," You had been in two minds whether to go to the programme or not. You should never miss it. All problems get solved when you come to the holy congregation." Ganda Singh realised his mistake and begged pardon of sant ji.

MAYA SERVANT OF SAINTS

The evening congregation used to be held only at the residence of devotees who had been blessed with Gurumantar. Sant Kesar Singh Ji would accept invitation from meat eaters and drinkers only if they agreed to give up eating of meat,

drinking of wine and blessing with Gurumantar. Jathedar Inder Singh generally did the singing of hymns. In his absence Sant Ji would narrate stories of the Great Gurus and discuss Gurbani. His discourses were very effective to impress upon the mind and soul of the people. In fact all the listeners would feel enchanted by his sermons. Everybody felt highly obliged to Sant Ji for his direction to tread on the right path. The divine knowledge bestowed upon devotees enlightend their souls.

During religious discourses of Sant Ji the environment was extremely pure and pious. No ill feelings for others gripped anybody's mind. The men and women sat together with malice towards none. Nobody would even feel whether the next one sitting, was a man or a woman. So much engrossed they were in the discourses of Sant Ji that their heart listened only to him without bothering for anybody else. The five illusions i.e Lust, greed, vanity, pride and anger would not affect anybody's mind and soul during religious discourses. At the end of the congregation the sweets and fruits offered by the owner of the premises used to be distributed to one and all without any distinction. The owner of the house also felt privileged in serving the people. He would feel detached from his wealth and considered himself to be the most fortunate one for having been blessed with an occasion where he could make the best and rightful use of his time and wealth.

The illusion of wealth had its adverse affect on many of the great saints. It had affected their worship adversely as stated in the Gurbani:

ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰਗਿ ਕਹਾਵਤ ਸਭ ਕੀਨੇ ਬਸ ਅਪਨ ਹੀ।।
ਤੀਨ ਦੇਵ ਅਰੁ ਕੋੜਿ ਤੇਤੀਸਾ ਤਿਨ ਕੀ ਹੈਰਤਿ ਕਛੁ ਨ ਰਹੀ।।
ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ।।

ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਊ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ।।ਰਹਾਉ।।
ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ।।
ਕਹੁ ਨਾਨਕੁ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ।।

They call themselves silent sages, yogis and scholars of the shastras, but Maya has them all under her control.

The three Gods and the 330,000,000 demi gods were astonished. The power of Maya is pervading everywhere.

Her secret is known only by Guru's Grace- no one else knows it.

Conquering and Conquering, she has conquered everywhere and she clings to the whole world.

Says Nanak, She surrenders to the Holy saint becoming his servant, she falls at his feet.

The only escape from the clutches of the illusion of Goddess of wealth is to remain in the company of Godly figures like Sant Kesar Singh Ji. The goddess of wealth also felt privileged to serve the Saints and not to cast its illusion on them.

Some devotees offered lot of money to Sant Kesar Singh Ji. He however would accept only one rupee and return the rest to the owner. Even this one rupee[1] would be distributed as follows :

Sant Kesar Singh Ji Chup[2] - 32 paise

Nannoo Singh - 8 paise

1. In those days, one rupee was equal to 64 paise

2. Sant Kesar Singh Ji Chup was another great saint at Gujranwala. He was contemporary of Sant Kesar Singh Ji Chawinda. He had established a Dera where lot of people were staying and taking meals regularly.

Lehna Singh	-	8 paise
Jhanda Singh	-	8 paise
Smt. Dhan Deyee	-	4 paise

He only retained the balance 4 paisa's. He would fasten these 4 paisa's in the corner of a towel and hang the same by a peg. If anybody requested Sant Ji to keep the money in safe custody as the same was likely to be stolen. Sant Ji remarked: "The one to whom this money belonged would himself take care of it" . Whenever Satguru Partap Singh Ji visited Gujranwala, Sant Kesar Singh Ji offered the total money to him. In case Satguru Ji did not visit Gujranwala, Sant Ji would send the entire money to Sri Bhaini Sahib for langar through somebody. On his part he did not keep even a paisa for himself. He had discarded all worldly possessions and wealth totally. He was a true saint in letter and spirit.

STRONG FAITH

In old age he felt some difficulty in climbing the stairs, Whenever he had to go to somebody's residence where he had to climb up the stairs, he would ask his devotees to help him, but in another moment remark," With the grace of Satguru Ram Singh Ji, let me try to climb the stairs myself." Saying this he would climb the stairs easily. Such was his faith in the name of Satguru Ram Singh Ji. Sant Ji lived for about 90-95 years. He kept on discharging all his personal activities himself. He was a great soul.

LOVE FOR CHILDREN

Sant Kesar Singh JI had attainted climax in spiritualism. According to him God was omnipresent and he believed it not

only in words but in reality even. He therefore saw existence of Almighty in all human beings, in animals and even in the nature around him. He therefore loved everybody irrespective of his cast or creed, big or small, humanbeings or animals. Small children occupied a specific place in his heart. He considered them the future of humanity and the country. he would not tolerate children to be infected with any disease and did not hesitate using his spiritual powers to cure them.

Once the devotees reached late in the evening congregation. Sant Ji asked the people reason for being late. People informed him that the son of S. Kapoor Singh had died, so they had all gone for his cremation. Sant Ji felt dismayed and annoyed. He said to Kapoor Singh," why did you not inform me about your son's illness"? Had Kapoor Singh informed Sant Ji about the illness of his son, he would have been certainly cured and saved.

BLESSING THE DAUGHTER OF GANDA SINGH

Suba Ganda Singh was one of the closest devotees of Sant Kesar Singh Ji Chwinda. His elder daughter was hardly a few months old when she fell sick. The doctors told Suba Ji that his daughter cannot be saved as she is almost on the verge of death. Suba Ji discussed the matter with his wife Kesar Kaur and decided to take his daughter to Sant Kesar Singh Ji immediately. Sant Kesar Singh Ji was staying at village Gharjakh a few kilometers from Gujranwala. He took some almonds and milk also for making offerings to Sant Ji.

On their way they observed another pious Soul Sant Kesar Singh Ji chup sitting under a tree in a field and engrossed in deep meditation. Suba Ji decided to pay respects to him also before going ahead. When Suba Ji reached there he found Sant Kesar Singh Ji chup in deep meditation. Suba Ji touched his

feet to pay reverence to Sant Ji. Sant Kesar Singh Ji chup opened his eyes and asked Suba Ji the purpose of their visit. Suba Ji informed him that he was on way to Sant Kesar Singh Ji chawinda as his daughter was not well. Suba Ji offered him some milk and then restarted his journey for gharjakh.

Sant Kesar Singh Ji chawinda had just finished his meals when Suba Ganda Singh reached there. He requested Sant Ji to bless his daughter as she was sick and the doctors had declared her to be incurable. Sant Ji shut his eyes for a moment, remembered Satguru Ram Singh Ji and remarked,"I have postponed her death. You can take her home." Suba Ji was extremely happy. He offered almonds and milk which he had brought and came back to his home.

On the way the baby Piaro expressed her desire for a feed. She consumed a little bit of milk. Suba Ji was confident that his daughter would now survive. She was almost cured by the time Suba Ji reached home. Piaro was wedded to S. Attar Singh s/o Lal Singh and settled in Delhi after partition in 1947. She ultimately breathed her last on 5th of Dec 2001 after living for more than 80 years.

Sant Kesar Singh Ji stayed at Gujranwala for about twelve years. He did not allow any child to die provided the child was brought to him for his blessings in time. He extended his blessings to any child brought to him by anybody irrespective of his profession and faith.

AT SUBA GANDA SINGH's RESIDENCE

Suba Ganda Singh Ji then became all the more devotee of Sant Kesar Singh Ji and started spending most of his time in his company. Sant Ji also was not happy with business of Gurdit

Singh, so he decided to shift his stay from Gurdit Singh to Suba Ganda Singh Ji's place. This gave further opportunity to Suba Ji to serve Sant Ji in all respects.

ਧੰਨਿ ਸੁ ਥਾਨੁ ਧੰਨਿ ਓਇ ਭਵਨਾ ਜਾ ਮਹਿ ਸੰਤ ਬਸਾਰੇ।।

Blessed is that place and blessed is that house in which saints dwell.

A saint would like to spend most of his time in the company of saintly people where he could become worthy of the blessings of Almighty Sat Guru Ji. Sant Kesar Singh Ji therefore avoided the company of people who generally remained engrossed in useless talks. He particularly discarded the company of atheists who did not cherish the discussions about Satguru and Gurbani. He thus strictly followed the dictate of Gurbani in the words of Saint Kabir.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ।।
ਬਾਸਨ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ।।

Kabeer do not associate with the faithless cynics, run away from them. If you touch a vessel stained with soot, some of the soot will stick to you.

Contrary to this he welcomed the people who loved to spend their time in religious talks. For such people Sant Ji would narrate them stories of Gurus and their devotees. He would discuss with them the Gurbani and explain them the emotive meanings of verses. Sant Kesar Singh Ji was thus an embodiment of theological virtues, and implemented every word of gurubani in practise.

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ।।
ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ ਕੰਤ ਕੀ ਆਹ।।

Come, my dear sisters and spiritual companions, hug me close in your embrace.

Let's join together and tell stories of our all powerful husband Lord.

As usual Sant Ji spent his day and night in meditation or religious discourses. After sunrise he used to go out in open fields for sometime. On his return he would take his bath on the well, take his meals and get busy in his routine. Sant Ji would like to do all his personal works himself without anybody's assistance. He liked all his personal works to be done in a specific way, So much so that washing of his underwear after bath also involved a specific technique. He would pull out the cord of underwear, wash it properly and then wash the entire underwear. He would not like anybody to do this work in any other way.

Suba Ganda Singh Ji observed this technique of Sant Ji very closely and ultimately became his confident. He therefore was the one, allowed to perform personal service to Sant Ji. Suba Ji thus could earn the confidence and blessings of Sant Ji, who would even disclose some secrets or hidden ideas about Satguru Ji's order and the Gurbani.

Suba Ji having understood the routine requirements of Sant Ji would complete his part of the routine i.e., keeping some water near his bed, keeping other belongings in a neat and tidy condition and then get busy in his works. Sant Ji would rarely call for Suba Ji later on, in the day for any work.

THE EVENING DRINK

In the evening Sant Kesar Singh Ji used to take a nourishing cold drink of Almonds. The standard content of this drink were

five almonds, five pieces of pepper and salt. Sant Ji once asked Suba Ji to prepare the drink. Although Suba Ji knew of the stringent requirement of Sant Ji, still he thought of adding a few more almonds to it. The moment this idea came in his mind, Sant Ji asked Suba Ji to bring everything to him and prepare the drink under his supervision. Suba Ji instantly realized that Sant Ji has known his cleverness. He had to take all the ingredients to Sant Ji and prepare the drink under his supervision only. Nobody could ever think of bypassing the orders of Sant Ji. Thereafter Suba Ji was all the more conscious in serving him.

During his stay at the residence of Suba Ganda Singh Ji. Sant Ji used to sit on a cot and baby Piaro would walk around him with the support of the cot. Sant Ji would again bless her, appreciate her limbs and remark all these have been given to her by the Almighty. Thus in every talk his aim would be to commend the deeds of Almighty only. He could feel His omnipresence in almost everything around him.

BLESSINGS ON HAZUR SINGH

Any person who had attained spiritual heights due to his extreme devotion , worship and the blessings of his Guru becomes a saint in the true sense of the word. His soul becomes one with the Almighty and sees the presence of the Guru in every human being. He becomes the saviour of the mankind in person. He is always concerned with the suffering of human beings and remains ready to redress these.

Although Suba Ganda Singh Ji had realized the eternal truth and respected Sant Kesar Singh Ji as a spiritual supreme, his brother had no faith in him. Once his younger brother Hazur Singh fell ill. The condition worsened so much that he was

almost on his death bed. Under such a situation even the greatest Atheist is forced to pray to God for blessings. Suba Ji's mother asked his son Ganda Singh to request Sant Kesar Singh Ji to shower his blessings on his son Hazur Singh. Accordingly, Suba Ganda Singh Ji narrated the illness of Hazur Singh to Sant Ji and requested for his blessings. Sant Ji went into deep meditation for a while then remembered Satguru Ram Singh Ji and said Hazur Singh's life has been saved, he is out of danger. Take some water, wash the feet of five Gursikhs, Sant Ji also washed his own feet as well and asked Suba Ji to give this water to Hazur Singh to drink. This is the best medicine for his illness. To the utter surprise of everyone Hazur Singh who was lying unconscious immediately awoke, threw away the quilt and shouted get aside Sant Ji has come, Satguru Partap Singh Ji has come, let me pay my respects to them. He was given the Ambrosia of the feet of Sant Ji. Hazur Singh was fully cured and he became a staunch follower of Sant Ji and remained so all his life.

BLESSINGS ON LAL SINGH

Such was the nature of Sant Ji that he was unable to see any body in distress. He redressed the sufferings of innumerable people. One day Sant Ji was going to attend the daily religious congregation. On the way he called for one of his disciple's Lal Singh by name to check whether he had already gone. In response to Sant Ji's call Lal Singhs wife came out and informed Sant Ji that Lal Singh was seriously ill. Sant Ji meditated for a minute and remarked that I have postponed the death of Lal Singh. In a few days he became hale and hearty.

Sant ji remarked, "The cat shifts its kitten with love from one place to another with the same teeth with which it cracks

the bones of the rat. Similarly the demon of death can not harm a pious man who accepts the advice of the guru and adopts his way of life only."

BOWING BEFORE WILL OF GOD

Once Sant Kesar Singh Ji suffered from acute cough. The problem became so severe that he was not able to sleep even for a moment. One Hakim had come for the blessings of Sant Ji from Peshawar. He was sleeping near Sant Ji. He could not tolerate the inconvenience being caused to Sant Ji by cough. He sought his permission to give him a medicine which will cure his cough and he would be able to sleep comfortably. Sant Ji replied that he does not want to sleep through the night and thus waste his time. Although the cough was a source of inconvenience for ordinary persons still Sant Ji was happy as he would then be able to contemplate upon the name of God for the night and thus make the best use of his time. The perception of ordinary human beings however was different, the doctor (hakim) was feeling his moral duty to give medicine to Sant Ji, so as to relieve him of cough. Doctor repeated his request but Sant Ji still held the same view and refused to take the medicine.

The intensity of cough increased beyond tolerance of any human being, so the Doctor again compelled Sant Ji to take the medicine. The Doctor was absolutely confident that the medicine will give him instantaneous relief but contrary to this the intensity of cough increased all the more. The medicine only aggravated the condition of Sant Ji further. The doctor too felt astonished.

Somehow the night passed. Sant Ji again asked the doctor to give him more medicine. The doctor however hesitated to give another dose. He was not able to understand the cause.

Sant Ji then consoled him by saying that he had cough only due to the will of Almighty, the one who could create this could cure it as well.

Sant Ji thus had full faith in Almighty Satguru, that no ailment could be caused to anybody without His will. Such strong was the faith of Sant Ji upon the will of Almighty Satguru, He being the sole creator and curator of all ailments.

PARTAP SINGH OF BANKIAN

Once Partap Singh of village Bankian fell ill. His condition worsened. Everybody at house was worried. Partap Singh prayed to Sant Ji for blessings and vowed that if he was cured he would offer rupees one hundred one and a basket of fruits to Sant Ji. Sant Kesar Singh ji appeared in person and asked partap Singh, "you pray to satguru ji for cure from the core of your heart, you will soon be cured". His request was granted and he was fully cured in a week.

On the eighth day Partap Singh brought the money, fruits and offered to Sant Ji. Sant Ji asked Partap Singh to take away the fruits and money for his children. Partap Singh however expressed his inability to do so as all this was vowed to be offered by him during his illness. Sant Ji remarked, if it was that money then he should send this to Sri Bhaini Sahib and distribute the fruit amongst the congregation. Sant Ji accepted only one rupee which also he distributed amongst his disciples as per his practice. He kept only one anna i.e 1/16 with him. Such was the nature of Sant Ji. He had no love for wealth and other worldly things.

FIRE IN THE MILL

At Gujranwala Suba Ganda Singh was running a saw mill for sawing of wood. The entire courtyard was full of wood. Next to Suba Ji's saw mill was a cotton spinning mill. As such the entire courtyard was full of cotton. The cotton mill was being run on oil engine so the yard apart from cotton was housing a lot of kerosene oil and diesel oil drums as well. Thus both the mills were housing highly inflammable materials in huge quantity. Somehow the cotton mill caught fire which spread very fast and engulfed the entire mill in a short time. The oil drums caught fire and started bursting like bombs and threatened the adjoining area as well. As the fire continued to spread and cause danger to other buildings in the vicinity, people got together and tried their best to extinguish the fire and save valuables whatever possible. Even the saw mill of Suba Ganda Ji was in danger.

Sant Kesar Singh Ji chup was another great spiritual saint residing at Gujranwala. He used to organize a religious congregation during Dussehra celebrations every year. Satguru Partap Singh Ji also used to grace the occasion regularly. Asa-Di-Var kirtan was in progress at the Khyali Gurudwara. Suba Ganda Singh was also attending this function along with other family members. Mother of Suba Ji only was at home when the fire occurred in the cotton mill. She immediately sent one of her grandsons to inform Suba Ji about the fire incidence.

On the way he met Sunder Singh and informed him all about the fire. Sunder Singh rushed to the Gurudwara and informed Sant Kesar Singh Ji who too was attending the function. Sunder Singh requested Sant Kesar Singh Ji chawinda that the fire in the building adjoining to Suba Ji's mill was spreading very fast

and causing danger to Suba Ji's mill as well. Sant Kesar Singh Ji replied Sunder Singh that he need not inform Ganda Singh, instead he should give way to the fire by breaking the wall between Suba Ji's mill and the cotton mill. Sunder Singh was astonished on Sant Ji's order and did not act instantaneously. Seeing that Sunder Singh has not obeyed his instructions Sant Kesar Singh Ji, fired angrily and asked him to act quickly. Sunder Singh then had no alternative but to follow the orders of Sant Ji. He immediately went to the place of incident and made a big hole in the wall between the cotton mill and saw mill. As soon as he did it, he was surprised to note that the fire stopped advancing towards mill of Suba Ji. In a short while there after, the fire came under control as well.

Such supreme miraculous powers were possessed by Sant Kesar Singh Ji, yet he was not proud of these attainments. He had the humility needed in a great Saint of his status. He made use of these powers only for the service of the people and not for any popularity or personal gains. His soul had mingled totally with that of the Almighty Satguru Ram Singh Ji. His words were therefore honoured as gospel truth by everybody. Such a great soul deserves salutations from one and all.

PRIORITY TO NAAM SIMRAN

All the Sikh Gurus had not only preached to their disciples but themselves practiced their ideas as well. They always laid stress on actions, as nothing could be achieved by simple talks. Contemplation of Naam in the company of a great spiritual soul purifies our mind and soul. It stimulates our intrinsic values, directs our actions and thoughts in the right direction. It helps us in distinguishing between vice and virtues and we start leading the path of truthfulness.

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Sant Kesar Singh Ji Chawinda was such a pious and holy personality that everyone in his company would readily give up satanly feelings. The preachings of Sant Ji would then automatically percolate deep into the minds of people. Sant Ji would like to go into details of every aspect of life. He spoke only the truth and never liked any one of his disciples even to mix up words to substantiate their versions. So he would point out the lie in anybody's version and make him speak the truth only.He did not like even a ting of lie in any body's statement.

Another important feature of Sant Ji's character was to preach his disciples to devote maximum time for contemplation of Naam Simran. Once Sant Ji was taking rest at the residence of Suba Ganda Singh Ji who was busy with his work. Sant Ji called Suba Ji and asked him to devote more time to Naam simran than on his work. He said if you do more Naam Simran you would get the blessings of Satguru Ji and get everything that you wish to get by working more.

Gurbani corroborates this in the following words-

ਅਵਰੁ ਕਾਜੁ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮੁ

ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਭਜ ਕੇਵਲ ਨਾਮੁ।

Nothing else will work,

Join the sadh sangat, the company of the holy, vibrate and meditate on the jewal of the Naam.

having taken birth, your main duty is to dwell upon Naam and remain in the company of holy congregation. All other works that you do are of no use. It is simply waisting time. Almighty satguru is pleased on true emmotions, selfless service and devotion of his disciple, and showers his piousest blessings

accordingly.

Sant Ji was always eager to extend his blessings to his devotees so that they flourish well in their life. Suba Ganda Singh Ji adopted this advice of Sant Ji religiously and started devoting, most of his time in contemplation of Naam simran and service to Sant Ji and Satguru Partap Singh Ji. He never had any problem in his life and flourished well.

Sant Ji once asked Suba Ji,"have you ever slept in the company of Satguru Ji"? Suba Ji could not understand Sant Ji's advice and asked him to clarify. Sant Ji replied,"while going to sleep you must introvert your self, do Naam simran, and behold satguru ji in your heart. If you do so then Satguru Ji remains with you throughout the night. You will thus be able to enjoy His warmth and blessings for the night and save yourself from the affects of evil spirits."

FORESEEING FUTURE

Sant Kesar Singh Ji had attained such spiritual heights that he could see in future and know anything in advance that was going to happen. Once Sant Ji was sitting on a cot at the residence of Suba Ganda Singh Ji. All of a sudden he burst out laughing. Seeing this unusual happening Suba Ji requested Sant Ji for the cause of his loud laughter. Sant Ji replied," Satguru Ram Singh Ji is going to show him a miracle, that a dog would come and piss on his sheet:"

Suba Ji said if it was to be so, he could spread the sheet on the terrace and take necessary steps to keep the dog away.

Sant Ji said,"No, this is not to be done. If we try to deliberately put obstacles in the path of the ineveitable it would amount to confronting the destiny. It would mean opposing the will of Sat

Guru ji,which is not right".

Surprisgly within a few seconds a dog came and pissed on the sheet. Sant Ji was happy that the will of Satguru Ram Singh Ji has been fulfilled. Suba Ji however was astonished on the entire happening. Sant Ji asked Suba Ji to wash the sheet again and spread for drying. To the utter astonishment of Suba Ji number of dogs kept moving in that area the whole day but none spoiled the sheet thereafter. Such was the far sight and devotion of Sant Ji that he could look into the future as well.

SANT JI's HUMILITY

The evening religious congregation was a routine affair. It used to be held at the residence of one of the devotees by turn. Once the owner of the residence where the evening programme was held forgot to make arrangements for the night stay of Sant Ji. It was severe winter night. Sant Ji did not ask for any arrangements for himself, instead he kept on moving in the courtyard the whole night and continued Naam simran. The next morning the owner realized his mistake and begged pardon of Sant Ji. Sant Kesar Singh Ji happily replied," It is good that you did not make any arrangements for my sleep. This afforded me an opportunity to contemplate on Naam simran the whole night, otherwise all this time would have been wasted in sleep only." Sant Ji was thus grateful to the owner of the house and never felt any inconvenience for the night. For Sant Ji there was nothing more important and essential than Naam Simran.

SANT JI's FORBEARNCE

One day the community lunch was at the residence of a rich man. People were sitting in rows to take their meals. Sant Kesar

Singh Ji also sat in a row. Number of persons were serving eatables to the people sitting in rows. One of them served pudding to Sant Ji. Sant Ji started eating pudding and waited for chapatis. Sant Ji was not in the habit of eating too much and preferred to take chapati and vegetable or pulse. He did not even like to shout on the servers for anything. After waiting for some time for chapattis, Sant Ji left the place and came back to Suba Ji's house and said," I have come home hungry as no body served chapattis. Every time the server brought pudding only" Suba Ji's wife Kesar Kaur sought permission of Sant Ji to make chapatis for him. However, Sant Ji was not in the habit of eating at short intervals. He said," If required I will eat in the evening". Such was his humility, He remained contended under all circumstances.

TOUCHING HIS FEET

The devotees normally feel happy and blessed when they are able to physically touch the feet of the saint, while bowing before him in reverence. Sant Kesar Singh Ji although allowed anybody to bow before him in reverence still did not like them touching his feet without permission. Sant Ji felt annoyed at them and even threw his towel on his feet to avoid touch of the devotees. Suba Ganda Singh and some other persons who had close access to Sant Ji observed this behaviour of Sant Ji over a period and carefully analysed it. They ultimately came to conclusion that touching Sant Ji's feet without his will, would invite his displeasure and not blessings. The next question was how to know his will. Sant Ji normally used to sit in the posture as shown in his photograph in this book. His hand would normally extend and cover his foot. The inference drawn from this was that he did not want anybody to touch his feet in this posture, however when his hand was away from the foot, he

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would not mind anybody touching his feet. This was proved to be true and slowly all the devotees started following this.

Saints are not subjected to the will or pressure of the people for granting their benevolence. Nobody can get anything from them by force. The devotees have to honour and bow with humility to the will of the saint. One has to understand the likes and dislikes of such pure souls to get maximum out of them. The dovotee has to offer humbly and with utmost devotion the blessings follow automatically.

WALKING OVER THE RIVER

Once Sant Kesar Singh Ji was returning from Lahore on foot. His attendants Janda Singh and Lehna Singh were also following him. On the way they had to cross the river Ravi. Sant Ji was always reciting the name of God. He started moving on the river as if he was walking on the road. Sant Ji's attendants however did not dare to put their feet into the river. After some time Sant Ji looked back and found his attendants standing on the river bank only. Sant Ji scolded them saying," you did not have faith in Naam otherwise you would also have crossed over the river safely." Such was the great spiritual heights of Sant Ji that even water would not dare to drown him.

GUIDANCE TO SANT ALHA SINGH

Sant Kesar Singh Ji believed in reality. He hated flattery and false praise. He preached his devotees also to lead a simple life and follow the teachings of Satguru Ji.

In one of the religious congregations Sant Alha Singh Ji was delivering his speech. He laid stress on one of the most important tenets of sikh belief that food should be distributed amongst

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people by everybody as a routine. One should not fill one's own stomach but care for others as well. Sant Kesar Singh Ji was also present there and listened to the lecture of Alha Singh. Sant Kesar Singh believed in practice and not only in preaching. Sant Ji immediately interrupted Alha Singh,"do you practice this yourself, before eating yourself how many hungry persons you feed daily"

These words of Sant Kesar Singh Ji penetrated into the heart and soul of Sant Alha Singh Ji. His concious got a severe jolt. He went to his village and started working in his fields and earn his living by hard work. Ultimately he also developed all the good traits of a saint and became a true saint and a confident of Satguru Partap Singh Ji.

SNAP SHOT OF SANT JI

Once Sant Kesar Singh Ji was sitting in front of the residence of Jathedar Inder Singh, in the open on a cot under a tree. Dr Kapoor Singh a devotee of Sant Ji was fascinated by the scene which was rare. He wanted to preserve this rare moment in his camera. Without taking permission from Sant Ji, he tried to take his photographs. Sant Ji forbade him to do so but he went on to take snap shots. To his utter astonishment the film when developed was found to be totally blank. He however did not realize his mistake and made another attempt. Sant Ji again forbade him but he ignored him, and countinued to click his camera . This time too he failed in his efforts. He then realized his mistake of taking photograph of Sant Ji without his permission.

On another day Sant Kesar Singh Ji was sitting on a cot outside the shop of Swaran Singh Ji. S. Sadhu Singh of Hissar came to see Sant Kesar Singh Ji. He requested Sant Ji to permit

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him to take his snap. Sant Ji granted his request. He immediately took Sant Ji's photograph with his camera. Sadhu Singh succeeded in his attempt. This was the only photograph of Sant Ji. Suba Ganda Singh Ji arranged 50 copies of this photograph for distribution amongst other devotees. The same photographs exists in this book as well.

ATTACHMENT TO LORD

Once the evening religious congregation was to be held at the residence of one of his devotees popularly known as Saint Kabir. His residence was at Khyali darwaza which was at a distance of 3 Km from the residence of Suba Ganda Singh JI. Sant Ji got ready to go to the religious congregation but it started raining heavily. Suba Ji requested Sant Ji to wait for a while till the rain stops. Sant Ji however would not like to delay or cancel his evening programme just due to the rain. He left the house in the same condition and reached his destination in time. The programme started as scheduled. The following important hymn of Saint Farid was sung with great love and devotion

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ।।
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ।।

My blanket is soaked, drenched with the down pour of the Lords rain.

I am going out to meet my friend, so that my heart will not be broken.

Sant Ji in his sermons reminded the congregation of the important happening of the life of Farid Ji which provoked him to compose the above hymn. He advised them to love Satguru Ji the way Farid Ji did. Nothing should come in your way of

devotion and worship of Almighty. The whole night was spent in singing of hymns in praise of Satguru Ji and the Almighty. Such was the supreme devotion of Sant Ji for Satguru Ram Singh Ji.

EVEN ANIMALS OBEYED HIM

The spiritual attainment of Sant Kesar Singh Ji was so supreme that he saw the existence of Almighty in everything that existed in this universe. What to talk of human beings, he loved even the animals equally. He would feel astonished on the wonderful creation of innumerous species of life by Almighty. He would praise the Almighty and offer his obeisance in number of ways. He would get completely lost in his love for the creator and would not like to give up his remembrance from his mind, even for a moment.

One day the evening congregation was held at the shop of S. Balwant Singh, a broker in gain market. The shabad kirtan was in progress and the people were all engrossed in deep ecstasy. Near by a horse was tied up with a rope to a big cauldron. All of a sudden the horse started running astray furiously. The cauldron was also being dragged by the horse. People got frightened and ran helter-skelter. Even the devotees who were listening to the shabad kirtan got frightened and started running to safe places. However Sant Kesar Singh Ji remained unperturbed and silent. He kept sitting in his place without any fear. To the utter surprise of every body the horse which had become a terror for everybody came near Sant Kesar Singh Ji and stood so calmly as if it had not done anything. The horse presumably wanted to prove that it was also enchanted by the shabad kirtan and the very fragrance of Sant Kesar Singh Ji. It simply wanted to come near Sant Ji and pay respects. Such

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was the impact of spiritual enlightenment of Sant Kesar Singh Ji that even animals would pay their reverence to him.

TOO METICULOUS

Sant Kesar Singh Ji had overcome all worldly desires. The glamour of materialized world could not influence Sant Ji in anyway. His needs were too limited. His only possessions were - a mendicants pot, 1.25 meter long khadi cloth for covering his hair, a sheet, a towel, a pair of underwear and a pair of wooden sandals. He would not keep anything else with him. Only in severe winters he would wear a shirt for few days. If anybody offered him any of his cloths, He would compare the new piece with the old one. If he found the new one matching the old perfectly, he would keep the new one and tear off the old one.

Once Santa Singh a devotee of Sant Ji prepared a new set of wooden sandals of fine teak wood. He offered the sandals to Sant Ji who compared these with his old sandals. There being difference in the two, Sant Ji did not accept the new sandals. Suba Ganda Singh Ji was watching all this and understood the requirement of Sant Ji.

Suba Ji quietly took impression of the sandals of Sant Ji and prepared a new set from a fine wood. Suba Ji offered these sandals to Sant Ji. Sant Ji compared the new set with the old one and gave the old one to Suba Ji on the condition that he must himself wear these sandals. Suba Ji accepted this condition and the sandals. He would wear these sandals occasionally to fulfill the promise with Sant Ji but otherwise keep these as his special gift.Many a times he would simply wash the sandals and give water for drinking to an ailing man in fever. The sufferer used to get cured immediately. Suba ji preserved the sandals of

Sant Ji as a divine gift till 1947 ie. the partition of the country.

REAPPEARANCE OF SATGURU RAM SINGH JI - A CERTAINITY

Sant Kesar Singh Ji was all the time engrossed in meditation. His mind and soul had mingled with that of Satguru Ram Singh Ji. He always realized that Satguru Ram Singh Ji was by his side. Satguru Ram Singh Ji always remained alive in his mind. Many a times when Sant Ji was sitting in deep meditation, he used to stand up immediately with his hands folded in prayer. He would keep standing in that position for sometime and then again sit down in meditation. Once Suba Ji requested him for clarifying the reason of his standing up suddenly from sitting position. Sant Ji replied,"Always speak the truth to devotees but keep silence before the Guru. The fact is that when I abruptly get up from the sitting position I join Satguru Ram Singh in performance of his supplication". This indicated that Sant Kesar Singh Ji's heart and soul were always tuned to the sweet memory of Satguru Ram Singh JI. He was thus in a position to communicate with Satguru Ji anytime. He scolded the people with remarks that hundred curses would fall upon any individual who doubted reappearance of Satguru Ram Singh Ji. He had full faith in the promise of Satguru Ram Singh Ji about his reappearance in the same form. Sant Ji would therefore continue to assure his disciples and strengthen their belief and faith in Satguru Ram Singh Ji. He motivated the people to contemplate on the name of God and devote as much time as possible in reciting Gurbani. He always stressed the people to follow the dictates and principles laid down by Satguru Ji. It is only the Naam simran that will purify the mind and soul of any individual.

SANT KESAR SINGH JI CHUP

SANT KESAR SINGH JI MUHAWA

Sant Ji often used to say that the contemplation of name of God is such that anybody who did it will repent and the one who did not do it will also repent. This was a very confusing statement. Everybody did agree that the one who did not contemplate on the name of God will repent because he failed to make the best use of his time. However the reason of the one who contemplated on the name of God also repenting was not understandable. Sant Ji clarified that he will repent as to why he did not start contemplating on the name of God earlier; why he had wasted a precious period of his life without Naam simran? The time lost is lost for ever. It cannot be recouped in any way.

Once Lehna Singh enquired from Sant Ji if he was able to physically see Satguru Ram Singh Ji? Sant Ji would always speak only the truth to Sikhs. He replied," Yes, many a times I feel illusion of Satguru Ram Singh Ji being around me."

At no point of time Sant Ji would forget Satguru Ram Singh Ji. He was so much prevalent in the mind and soul that all his actions were directed towards Satguru Ram Singh Ji only. When delivering his discourses he himself used to be in a state of trance, so every word that he spoke enchanted the people also. The whole atmosphere would get magnetized with the holy presence of Sant Ji. Every body would enjoy this fragrance.

REVERENCE TO SATGURU PARTAP SINGH JI

Apart from being totally devoted to Satguru Ram Singh Ji, Sant Kesar Singh Ji regarded Satguru Partap Singh Ji also as an incarnation of Satguru Ram Singh Ji. He held him in high esteem and paid his respects to Satguru Partap Singh Ji, being the present master of Namdharis. Sant Ji advised his devotees also to have full faith in Satguru Partap Singh Ji and follow his

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teachings.

One day the evening congregation was held at the residence of S. Teja Singh[1]. All the persons were deeply involved in shabad kirtan. The entire atmosphere was filled with divine illumination. Every body was in a state of trance. Sant Kesar Singh Ji suddenly stood up, tore his shirt and took the tambbourn from its player Lal Singh, placed it on his head and started dancing in extreme state of trance. Everybody was astonished to see Sant Kesar Singh Ji in this unique state. There was total silence in the congregation. None uttered a word but waited patiently for the sermon of Sant Ji. After a short while, Sant Ji broke his silence and said," Dear devotees, I am going to tell you a truth. If I say something wrong then the curse of Satguru Ram Singh Ji should fall upon me. Satguru Ram Singh Ji is appearing in my vision and asking me to inform everybody that Satguru Partap Singh Ji is an immortal being, the fire cannot burn him and the water cannot drown him. He eats, drinks and does his normal works like an ordinary man. Do not be taken away by this illusion. He is an embodiment of the word of Almighty. He is a perfect Satguru."

He clarified to the people that Satguru Partap Singh Ji is the present master of the Namdharis who enjoys the blessings of Satguru Ram Singh Ji. He has been blessed with all the powers. Everybody must obey his orders as his orders are actually the orders of the Almighty.

TELEPATHY

Once Satguru Partap Singh Ji was going to Rawalpindi by

1. S. Teja Singh was a rich man at Gujranwala. He suffered heavy losses in business and ultimately Shifted to Hydrabad to setlle their.

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train. The Namdharis of Gujranwala knew that Satguru Partap Singh Ji was going by Bombay Express and the train would pass through Gujranwala at about 9 AM. Accordingly the Namdharis reached the Railway station and carried with them some fruits and milk for offering to Satguru Ji. Suba Ganda Singh Ji also reached the station alongwith others. The scheduled stoppage of the train was only for two minutes; however it was delayed for sometimes by the station master on the request of Namdharis. After serving the milk and fruits to Satguru Ji and others Satguru Partap Singh Ji asked," How is the health of Sant Kesar Singh Ji"?

"He is perfectly well Sir", replied Suba Ji.

Satguru Ji,"Sant Ji has become old, you must take care of him properly and serve him well".

Suba Ji,"Ok Sir".

The train left and all the people returned to their homes.. All of them reached late in the evening congregation. Suba Ganda Singh Ji justifying the delay, said to Sant Ji that Satguru Partap Singh Ji was passing through Gujranwala by train, so every body had gone to see him off at the railway station. Suba Ji then told Sant Ji that Satguru Ji enquired about his well being also.

Sant Ji replied," what was the necessity of Satguru Ji enquiring about my health from you. Satguru Ji was in constant conversation with me since the time the train left Kamoke station. He knew everything about me."

Suba Ji was astonished at this revelation and praised both Sant Ji and Satguru Ji for such a unique telepathy. Suba Ji's faith in Sant Ji and Satguru Partap Singh Ji increased manifold.

He became an extreme devotee of both of them. He was convinced that both Satguru Ji and Sant Ji were not ordinary beings. The incident also proved that Satguru Partap Singh Ji was an embodiment of Naam and not an ordinary human being of flesh and blood. He was therefore too deep to be understood and comprehended by an ordinary man. The soul of a spiritual saint of the stature of Sant Kesar Singh Ji and the incarnation of Almighty like Satguru Partap Singh Ji was one.

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ
ਏਕ ਜਨ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ।।
ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ
ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਰਸਨ ਰਮੋਰੀ।।

Between the Lord and his saint, there is no difference at all.

Among hundreds of thousands and millions, there is scarcely one humble being.

Those who hear are illuminated by God, sing the kirtan of his praise night and day with their tongue.

Such heights in spirtualism were attained by Sant Ji that he had become one with Satguru Ji. Such persons are very rare.Their percentage is just one in lacs or even in crores. Such persons sing in praise of the Guru day and night without a break then only they attain such saintly heights. Sant Kesar Singh Ji Chawinda was such a rare saint.

He deserved to be praised and revered by one and all.

FORGIVENESS TO ALL

Sh. Sawan Singh of Gharjakh, Gujranwala wanted to host a lunch for Satguru Partap Singh Ji. He requested Suba Ganda

Singh Ji to request Satguru Partap Singh Ji to acceded to his desire of hosting a lunch for him. They came to know that Satguru Partap Singh Ji was on a visit to Lahore. So both Sawan Singh and Suba Ji reached Lahore to request Satguru Ji for visiting Gujranwala and grant the request of Sawan Singh. Satguru Ji agreed to reach Gujranwala on the coming Sunday and asked Suba Ji to keep the lunch ready as he would be staying there for a short while only.

Satguru Partap Singh Ji reached Gujranwala at 9 AM on the appointed day i.e Sunday. Satguru Ji asked Suba Ji to go to Sant Kesar Singh Ji's place along with S. Inder Singh and request him to meet Satguru Ji. Suba Ji & Inder Singh immediately left on a horse cart and reached Sant Ji's place. Sant Kesar Singh Ji had just finished his bath when they reached there. Suba Ji conveyed the message of Satguru Partap Singh Ji and requested Sant Ji to accompany them to Sawan Singh's place. Sant Kesar Singh Ji immediately responded to the message of Satguru Ji and accompanied Suba Ji and Inder Singh. By then Satguru Partap Singh Ji had finished his lunch and was waiting for Sant Ji's arrival.

Satguru Partap Singh Ji was sitting on a cot. Sant Kesar Singh Ji bowed before Satguru Ji to pay his respects. Satguru Partap Singh Ji held out his hands to receive the reverence from Sant Ji and requested him to sit on his cot. Sant Ji would always obey the orders of Satguru Ji. So he sat on foot side of the cot along with Satguru Partap Singh Ji.

Satguru Ji said to Sant Ji," we are passing through a fierceful and cruel period. You kindly put your hands on my head and grant your benevolence so that I could stand test to the dreadful time".

Sant Kesar Singh Ji immediately placed his right hand on the head of Satguru Ji. He kept sitting on the cot for almost five minutes and then got down from the cot. Sant Ji respectfully folded his hands and requested Satguru Ji, "Sir, you are the present master of all. You are serving the deciples of Satguru Ram Singh Ji as per his will. You have to take care of all his deciples. Kindly bless me with your benevelonce so that I could recognise you and understand you correctly. Sir, the ordinary humanbeings can not with stand the pressure of present fierceful time. Kindly do not put them to stringent test, instead always pardon their wrongs. Your door of forgiveness must always remain open and accessible to everybody."

This was a great blessing for the entire humanity in general and Namdharis in particular as to forgive is divine. This divine act was practiced by Satguru Partap Singh Ji all his life. Even under extreme situations when the defaulter did not deserve any mercy, Satguru Partap Singh Ji was reminded of his promise with Sant Kesar Singh Ji and the defaulter pardoned.

HIS GREATNESS

Satguru Partap Singh Ji held sant Kesar Singh ji chawinda in high esteam. Once sant Kesar Singh Ji was waiting for the arrival of satguru Partap Singh Ji. Number of devotees were also sitting around him. as soon as satguru Partap Singh Ji reached there, every body stoodup and paid reverence to satguru ji. As sant Kesar Singh Ji came forward to pay his reverence, satguru Partap Singh Ji hastely stepped forward and held Sant Ji in his arms and said" You respect me only the way you have been doing earlier by narrating episodes of Satguru Ram Singh Ji to devotees".

Satguru ji and all present sat down on a mat. Satguru Partap

Singh Ji continued to remark, " I first went to the place of sant Kesar Singh Ji chup, who had gone out in the fields to contemplate on Naam in seclusion. I took some water to drink from his attendent Bhagat Singh, who too is a highly devoted saint. Sant Ji, now you narrate some episodes about satguru Ram Singh Ji to me"

Sant Ji replied "I have to obey your orders and will, otherwise this was the time to listen something from you." Sant Ji continued to remark "Satguru Ram Singh has blessed his disciples with rosery to contemplate on Naam and service to the holy congregation. He has put everything in his blessings. We should always pray for his benevolence and safegaurd of our religion"

After this sant Kesar Singh Ji went in a stage of trance, raised his arms and wished ! lest, satguru Ram Singh not forget him. This cast an apathatic environment amongst the audience as well.

Satguru Partap Singh Ji said "nothing more is now required"

The gethering dispersed there after.

Such was the unique, highly spritual and enchanting personality of Sant Kesar Singh Ji. One could see the glimpses of satguru Ram Singh Ji in every word he uttered.

PRAYING THE LORD

It was January 1950 when the ceremoney of 521 Akhand[1] Paths of Adi Granth Sahib was being conclueded at Suhewa Sahib. Sat Guru Partap Singh Ji specialy orederd suba Wariam Singh for performing the ardas with the following words -

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1. continued round the clock recitation of Guru Granth Sahib from begining to end

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"Oh! Satguru ji, with your kind grace five twenty one Akhnad paths of Adi Granth Sahib ji and one of Dasam Granth Sahib Ji have been performed for the sake of your holy appearence. Our only wish is for your glimpses. Kindly bless us with your holy appearence. This is the only humble request we have to make. Rest all depends on your own will. We have not the least objection to your will."

Next day suba Wariam Singh requested Sat Guru Partap Singh Ji the cause of his specific instruction for the Ardas. Satguru Partap Singh Ji qouted Sant Kesar Singh Ji Chawinda and clearified that the duty of a sikh is to pray to God with folded hands only. Any request to the lord in forcefull words does not remain a request but becomes an order. This is against the tenets of a gursikh. The sikh must only pray to the lord most humbly, respectfully and regard the lord in the highest esteem. Too much repeated entreaty amounts to asking for rumenerations of the services renderd to the lord. The sikh must realise that he is making his request, pleading for his cause to the supreme omnipotent lord. The greatest service of the lord is to remain contented and Abide by his will.

Satguru Partap Singh thus rembered each and every word of Sant Kesar Singh Ji and often quoated these in his sermons.

GURBANI IN PRACTICE

Sant Keasar Singh Ji Chawinda always kept his mind focussed on Satguru Ram Singh Ji and Gurbani. He would link any action of any body to gurbani and guide the individual also to implement the message of Gurbani in Practice.

Sant Ji once saw a lady spinning her cotton wheel. Sant Ji was instaneously reminded of the following words of Sri Guru

Nanak Dev Ji-

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ

'Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

Sant ji pointed out to the lady and said, "Have you ever spun the thread of contentment and cotton of compassion on your cotton gin"

The lady replied, "No sir, I spin only the usual cotton. The other one only you do"

At an other ocassion he questioned the gethering " is there any farmer who does his farming with his mind and puts the following words of gurbani in practice-

ਮਨ ਹਾਲੀ ਕਿਰਸਾਨੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ

Make your mind the farmer, good deeds the farm,

modesty water and your body the field

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ

Let the lords name be the seed,

contentment plow and your humbled dress the fence.

He would thus stress upon people to implement every word of gurbani in practice as otherwise they will waste their life.

He then questioned Taran Singh the writer of Jasjiwan " tell me you are a widow or a fortunate women"

Taran Singh replied " I had not the oppertunity of seeing the lord physically with these eyes, however I realise inner happiness

only by listening about His greatness, but I do feel his illusion at occasions "

Sant Ji again question "How does He look like in illusions."

Taran Singh felt difficulty in answring this question, However a person standing nearby said " He resembles you, Sir"

Sant Kesar Singh Ji instanteously went into a state of ecseasy, raised his arms and said " Oh, lest the memory of Satguru Ram Singh Ji not vanish from his heart"

Such was the spiritual greatness of Sant Kesar Singh Ji that he would always keep his mind and soul focused on satguru Ram Singh Ji. He would as well keep stressing the devotees to implement each and every word of Gurbani in practice.

CONTEMPLATION ON NAAM IN SOLITUDE

Satguru Partap Singh Ji held Sant Kesar Singh ji in high esteem. He regarded his words as gospel truth and often quoated him in his discuorses. Once satguru Partap Singh Ji quoated Sant Kesar Singh Ji saying "Now the people have forgotton the name of God. They love to remain engrossed in gossips. Earlier the people used to go out of their homes, sit in the fields alone, and contemplate on Naam for hours in solitude"

Satguru Partap Singh ji remarked " It is due to this reason that I have started the practice of contmplation of Naam for atleast one hour daily." This practice of recitieng the name of God for one hour daily is in vogue even today amongst Namdharis.

LAST BREATH

Sant Kesar Singh Ji Chawinda's stay at Gujrawala was a

memorable period for not only to the Namdharis but people belonging to all casts and creeds even. The benevolence of Sant Ji could not be forgotten by any body. He was not only a preacher but a true saint who practiced every thing he preached. His impact on people was so much that no one would dare to disobey him. He was the heart and soul of all his devotees.

The Hola Mohalla function was celeberated with great fervor and respect every year by all the Sikhs, as it was started by Guru Gobind Singh Ji. For Namdharis it had an added importance as the birth anniversaries of Satguru Balak Singh Ji and Satguru Partap Singh Ji also fell during these days. Namdharis celebrated this function at different places. The request for the next Hola Mohalla was normally made to Satguru Ji at the end of the current function and the decision of Satguru Ji conveyed there and then. The Hola Mohalla of 1925 was held at Amritsar. The Namdharis of Gujranwala decided to host the next function of 1926. However consent of Satguru Ji was essential. Every time the requests were made for hosting the function by 2-3 parties out of which one of the request used to be accepted. The Namdharis of Gujranwala requested Sant Kesar Singh Ji to accompany them to Amritsar and support their request for the Hola Mohalla of 1926. Sant Ji readily accepted the suggestion and left for Amritsar with Suba Ganda Singh Ji.

Whenever, Sant Kesar Singh Ji went to attend the kirtan, he would pay his reverence to Satguru Ji and sit at the back. At the end of the Hola Mohalla function a number of people from various places stood up to request Satguru Partap Singh Ji to grant them the next Hola Mohalla. Seeing Sant Kesar Singh Ji also standing on behalf of Gujranwala sangat, Satguru Partap Singh Ji expressed his inability of accepting any other request

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except that of Sant Ji. The Gujranwala's Namdharis having succeeded in their efforts were very happy and thanked Satguru Ji for accepting their request.

After returning to Gujranwala the Namdharis started pooling their resources so that the Hola Mohalla becomes a great success. One can only hope the future to be bright and work hard for the present. None however can know about the likely happenings in the future. Some such unforeseen events were destined during this period but everybody was completely ignorant.

One day Sant Kesar Singh Ji's lunch was at the residence of Suba Ganda Singh Ji. Mrs Kesar Kaur, wife of Suba Ji was a pious lady who loved to serve the saints and the poor. Serving Sant Kesar Singh Ji was thus a great privilege for her. She served lunch to Sant Ji as usual with great devotion. He then left for the fields outside to ease himself and came back to Namdhari Dharamshala to take his bath. Smt. Kesar Kaur waited for Sant Ji's return for some time and then went to Namdhari Dharamshala to see him. She found that Sant Ji who was perfectly well a short while ago, now looked to be too weak. She served him juice of Anar (Pomegranate). In the meantime some other senior Namdharis reached there. They all became anxious about the fast deteriorating health of Sant Ji and requested him with folded hands,"Sant Ji, It's with your grace that we got the next Hola Mohalla function. Your health is causing us lot of worry kindly do not leave us in mid stream. You must see through the Hola Mohalla."

Sant Ji knew what was going to happen. He told the devotees,"Satguru Ram Singh Ji had earlier asked me to return to my heavenly abode twice, which I had declined. Now this is the third time. If I decline this even I would become his sinful

disciple. I will pray to Satguru Ram Singh Ji that the Hola Mohalla function should be a grand success. There would be no dearth of food and water. The function would pass off peacefully".

The news of Sant Ji's desire of leaving for his heavenly abode spread like wild fire. The devotees finding their request to live for some time more in this world having been rejected by Sant Ji, decided to start a varni[1] and pray to Satguru Ji for the life of Sant Ji. The devotees started getting ready to sit down and start their prayers. To their utter surprise Sant Ji breathed his last even before they could start their prayers. There was an atmosphere of sorrow and sadness all around. The Namdharis of Gujranwala suffered a serious blow on the death of Sant Ji. The end came in the afternoon of 27th Bhadron 1982 Bikrami i.e., September 1925 AD.

As usual Sant Kesar Singh Ji put the following words of gurbani in practice even when he breathed his last. He proved that a gurmukh or a saint of his stature is not bound by traditional system of birth and death. He can take birth or leave for his heavenely abode as per his own will.

- ਗੁਰਮੁਖ ਆਵੈ ਜਾਇ ਨਿਸੰਗ।

The Gurumukh[2] comes and goes without fear.

- ਗੁਰਮੁਖਿ ਚੂਕੈ ਆਵਣ ਜਾਣੁ।

ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ।

1. Varni-It is reciting the Naam 2700 times by a group of puritan sikhs together, for invoking the blessings of almighty satguru.
2. Gurmukh-A pious man, who accepts the advice of the guru and adopts his way of life. He always focusses his mind on his guru for guidance and does everything according to the will of the guru.

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The comings and goings in reincarnation are ended for the gurmukh.

The gurmukh is honoured in the court of lord.

– ਅਪੁਨੇ ਸਤਿਗੁਰੁ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ।

ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ।

I am forever a sacrifice to my true guru.

The light of gurmukh blends with the divine light of the lord.

Sant Ji's body was consigned to flames in the premises of Namdhari Dharamshala with full honours. The bhog ceremony was fixed for the 17th day after death. The programme was graced by the Holy presence of Satguru Partap Singh Ji who had specially reached Gujranwala for this function. Many of the senior prominent Namdharis like Sant Nidhan Singh Ji Alam, Sant Inder Singh Chakravarti, Mangal Singh Arshi Farista also attended the function. Rich befitting tributes were paid by all the dignitaries. Satguru Partap Singh JI said that he held Sant Kesar Singh Ji in high esteem next to Satguru Hari Singh Ji only. He was a great spiritual soul and a saint in the true sense of the word. He was such a great recluse that he had enunciated all worldly things.

Satguru Partap Singh Ji remarked, "The animate and inanimate wealths had no effect on sant Kesar Singh Ji. He was a unique saint in the true sense of the word. Sant Kesar Singh Ji had many a time held me by my shoulders and requested that the doors of forgiveness should never be closed".

Sant Kesar Singh Ji requested Satguru Partap Singh Ji "In the present age of kalyug normal human beings are bound to

commit sins. The duty of Satguru is to forgive one and all without any distinction".

Satguru Partap Singh Ji continued to remark, "Once a sikh complained that Sant Kesar Singh Ji does not take his morning bath. I got up in the night twice or thrice and saw that sant Kesar Singh Ji did not sleep but kept busy in Naam simran. Then I told the complainent that sant ji does not sleep at night at all. So he does not need to take any morning bath like others"

Satguru Ji further continued to remark that, "Once he sent a costly shawl to Sant Ji. Sant Ji accepted it but returned the same personally to me saying that such a costly shawl suited me and not him".

Satguru Partap Singh Ji conculded his speach with the following words of Gurbani :-

– ਨਾਮ ਸਲਾਹਨਿ ਨਾਮੁ ਮੰਨ ਅਸਥਿਰੁ ਜਗਿ ਸੋਈ।

ਹਿਰਦੇ ਹਰਿ ਹਰਿ ਚਿਤਵੈ ਦੂਜਾ ਨਹੀ ਕੋਈ।

ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਉਚਰੈ ਖਿਨੁ ਖਿਨੁ ਹਰਿ ਸੋਈ।

ਗੁਰਮੁਖਿ ਜਨਮ ਸਕਾਰਥਾ ਨਿਰਮਲੁ ਮਲੁ ਖੋਈ।

ਨਾਨਕ ਜੀਵਦਾ ਪੁਰਖੁ ਧਿਆਇਆ ਅਮਰਾਪਦੁ ਹੋਈ।

Those who praise the Naam, and believe in the Naam, are enternally stable in this world.

Within their hearts, they dwell on the lord. and nothing else at all.

With each and every hair, they chant the lords name, each and every instant, the lord.

The birth of the gurmukh is fruitfull and certified, pure and unstained, his filth is washed away.

O Nanak, meditating on the lord of eternal life, the status of imortality is obtained.

Sant Kesar Singh Ji was very straight forward person who would never speak lies at any cost. His integrity was thus known all around. Even the government officials would respect him and honour his words. His verdict used to be extremely usefull in many a cases of mutual conflicts even.

All the eminent scholars present paid their richest and befitting tributes and recalled his virtues. He was an examples of service to the poor and an ideology of saint hood. It would the imposible to fill the vacuum created by his sad demise.

The eminent speakers recalled the prophecy made by an other contemporary spiritual soule sant Kesar Singh Ji chup, who told people about the decision of sant Kesar Singh Ji chawinda of going to his heavenly abode three days in advance. Sant Kesar Singh Ji chup told people to talk any thing with sant Kesar Singh Ji chawinda immediatly as otherwise it would be too late.

The Namdharis afterwards constructed a hall on the place where Sant Ji was cremated.

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Sant Singh

Numerous saints and sages have lived in the past to enlighten the people about the existence of Almighty God and guide them to tread on the path of truthfulness. In the process, number of highly spiritual and miraculous happenings also took place, however only a few could be preserved. Sant Kesar Singh Ji chawinda was one such spiritually enlightened saint who transpired numerous people to shun evil habits and become embodiments of theological virtuous qualities in the later part of 19th and the first quarter of 20th century. people readily responded and started contemplating on the name of God, and selfless service of the destitudes.This book depicts episodes connected with his life as narrated by his close associates.

The purpose of this book is to enlighten the people about spiritual heights that a great saint can attain through worship and blessings of a true guru. It is hoped that the modern youth will be motivated to understand and follow spiritualism in true sense of the word.

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